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My time to go has come. I have fought in the good fight, I have run my course, I have kept the faith. Now the crown of a good life awaits me, with which the Lord, that just judge, will reward me on the great Day,—and not only me, but all who have loved and longed for his appearance.—*2 Timothy 4. 6-8 (Moffatt).*

RELIGIOUS THOUGHT AND ACTIVITY

In the United States there are 47,000 Negro churches, with five million members. The largest single congregation in the world is said to be the Olivet Baptist church, Chicago, Negro, with 10,000 members, fifty-three departments, thirty paid workers, and an operating budget of $50,000 a year.

As a sample of the working of the Chinese mind, and of the problems which a missionary to China must expect to meet, Dr. Edward M. Poteat told the Southern Baptist Convention that a Chinaman fired at him the following problem:

"If Confucius went to hell, what's the use of being good? If Confucius went to heaven, what's the use of Jesus?"

The Christian Marshal, Feng, ruling these two provinces of Kansu and Shensi, which contain our field of labor, has now returned to reside in Sienfu, the ancient capital of China, after an absence of six years. Knowing of our Scandinavian Alliance missionary conference, he sent a message of greetings and assurances of protection, later also sending a representative in the person of Dr. Kao. A conference delegation then paid him a visit to express appreciation for all his kindness.—R. A. Brehm.

There is a most amazing and gratifying change in **the attitude of Moslems.** As a rule they combine the disposition of the wolf and the lion, and are never so happy as when attacking or devouring you. Controversial, intolerant, bigoted, they are hard to reach. But though we visited not less than ten villages where only Moslems lived, and though two of our men were tactless and controversial, the Moslems showed a most beautiful spirit of tolerance and receptiveness. The knotty question of the deity of Jesus came up; in fact, every question which in the past was tantamount to waving a red flag before a bull was asked, but they were discussed in a truly Christian spirit by them as well as by us. There was only one exception, and even there the people followed us for nearly a quarter of a mile (a sign of respect), and invited us to come again. One young man followed after the rest had gone, and told us that for years he had been a reader of the New Testament, and asked us to teach him more about Jesus. We hope and pray that he may become a true Christian in the not distant future.—Rev. H. J. Sheets, Bareilly, India.

The Japanese Book and Tract Society reports increased success in its work last year over previous years, with total circulation of 533,749 books, tracts and cards, valued at 58,872 Yen. The society handles other books beside its own publications.

The stories of the blessing done by the different books and tracts show the power of this gospel agency in Japan as everywhere else.

Free grants are made for distribution among prisoners, and among letters quoted are these:

"I am in this prison for a certain offence.

Knowing something of Christianity I have now really repented of my past life, and realizing God's mercy and greatness, I firmly believe in him. I shall therefore be much obliged if you will kindly send me some Christian books."

"I have fallen into crime owing to my lack of mental culture, but have now awakened from my bad dreams and confessed my wrongdoing, and wish to study Christianity and become a true follower of Christ. Will you therefore please send me a copy of 'The Pilgrim's Progress'?"

"I am a villain who has already been convicted six times. A year ago I committed murder and robbery. Five days later I tried to kill myself as I was sorry for what I had done, but then I realized that that would not cancel my guilt, so I gave myself up to the police, and having awakened from the evil life in which I was living, I made a full confession and am now waiting the final sentence. Please therefore take pity on me and send me some Christian books to read!"

After receiving the parcel we sent him he wrote again: "I thank you much for the books you so kindly sent me. I shall study them earnestly."

A project for a great **national Presbyterian church in Washington,** with a plant to cost not less than $5,000,000, was advocated before the recent Presbyterian General Assembly.

A commission which was appointed in 1923 reported to the Assembly that it has obtained a commanding site in Washington for the proposed church, at the corner of Calvert Street and Woodley Road, consisting of about four acres, and has arranged for an option on the remainder of the ten-acre tract of which it is a part.

This location commands a view of Rock Creek Park at the Connecticut Avenue Bridge, and a wide expanse of the city toward the White House, being near trolley and bus lines, and in a rapidly growing residential section. The commission recommended it, and the Presbytery of Washington City without a dissenting vote approved its selection for the erection of the national Presbyterian church.

The trustees have engaged Major George Oakley Totten, Jr., of Washington, A. B. Mellon of New York, and Cram and Ferguson of Boston as associate architects for the designing of the buildings to be erected on this site. The architects have already made preliminary sketches "showing a group of buildings of the English Gothic type, revealing a church having lines of beauty, dignity, and magnitude worthy as a representative of our great church and of a place in the capital of our nation. There are to be a house of worship, a chapel, a church house for the various activities, a manse, an open-air auditorium, and a tower of commanding proportions.

"The house of worship is to be of sufficient size to accommodate the Presbyterian General Assembly, which it is hoped will meet frequently if not regularly in the national capital, and other large gatherings of our church, and yet not of such large dimensions as to be unsuitable for ordinary congregations. The church house will be arranged for the educational and social activities of the congregation using the structure and for committee and other meetings during the Assembly."

That Christians are being **converted to Hinduism** in large numbers is being announced from time to time in other countries. What little truth there is in these reports is illustrated in the following statement.

Shortly before Christmas a report was published in some Indian papers that large numbers of Christians in the Bogra district of Bengal had returned to Hinduism. While not given credence by many of the more reputable papers in this country, and not even attracting the attention, so far as we know, of a single periodical maintained by any church, the report reached England and America by cablegram, and was widely published. We have received a clipping from an American paper that has the following heading: "Ten Thousand Christians are Reconverted to Faith of Hindus." It purports to be a cablegram from Hillsbogra, India, and reads:

"About 10,000 Christians were reconverted to Hinduism here Tuesday at a huge mass ceremony.

"Several Swamis of the Hindu mission came for the purpose, while local preachers and members of the public worked day and

night for two nights to assure the success of the ceremonies. Miss Forrester, an Englishwoman, secretary to Mahatma Gandhi, the superintendent of police and his wife, were witnesses at the function.

"The reconversion movement is gaining ground in India."

From the Rev. Howard W. Cover, of the American Churches of God Mission at Bogra, we have received the following information concerning the origin of this story.

At Hili, a town in the Bogra district, about 2000 Santals were admitted into the Hindu caste. Puja was performed, tulsi malas were tied about the wrists of the newly-recognized caste people, pictures of Krishna and Siva, whom they were instructed to worship, were given to the number of this company, and all were authorized to add the word Singh to the names by which they were known. The occasion closed with a dance and a feast.

Among these 2000 Santals some twenty or twenty-five were Roman Catholic Christians. Hinduism had claimed the remainder before the ceremony, but they were not generally recognized as within the pale of Hinduism. Until this ceremony, and probably since, they were regarded as non-caste aborigines.

There was not a single Protestant Christian in the entire company thus recognized. According to the latest government census report the entire Christian population of the Bogra district is 401.

Will the Swamis who took part in the ceremony at Hili, and the local citizens who are said to have worked day and night to assure the success of the ceremony, please explain how it happens that these twenty or twenty-five Christians are reported as ten thousand in number? If there were 10,000 Christians where the census reported 401, what is supposed to be the Christian population of India as a whole? A multiplication of the number of Christians on the same proportion for all of India would make a news item beside which even this product of reconversion ardor would pale into insignificance.—"Indian Witness."

Family Life in America.

Declaring that "parents are blamed for pretty much everything today, from the crime wave to cosmetics," and that "the favorite scapegoat of the moment is the family whenever anything goes wrong," 234 organizations engaged in family social work have called a nationwide conference to consider, from every important angle, the entire subject of "Family Life in America Today." The conference will be held October 2-5 at Buffalo, where fifty years ago there was formed the first social agency in this country to concern itself with the welfare of the family as a unit.

The American Association for Organizing Family Social Work of New York is calling the Buffalo meeting.

The conference will seek answers to the following questions:

How are church and state helping family life, and how are they hindering it?

What effect is long and extensive training for the professions having on family life?

How are the eugenists and biologists helping or hindering family life in America today?

Is modern industry helping or hindering family life?

What is the increased command of leisure time doing to family life?

What are law and present-day methods of law enforcement doing to help or hinder family life?

What is our passion for new devices and invention doing? Or more specifically, where do our motors, radios, movies, printing presses, our labor-saving devices generally, help family life, and where do they hinder it? Are we to become an attachment of our ingenious machinery, or are the

We Give Thanks, O God!

For all thy fatherly discipline, for all our share in the cross of Christ, for the strength given according to our need, and for sorrow turned into joy;

For the wonder of thy beauty manifest in the world, for thy wisdom inspiring the works of men, for thy love for us, for strength to pray, and for thine answers to our prayers;

For the renewal of life in thy church, for the joyous expectancy of better things, for the quickening of our hope, and for the promised vision of thy glory:

We give thanks to thee, O God!

machines to be made to serve this generation and succeeding ones by their subordination to human welfare?

"This will be a conference not alone for those professionally interested in social work, but as much for the public at large, and particularly for parents," declares the call for the conference. "We recognize, of course, that a comparatively small number of parents can come to Buffalo for the meeting, and so we shall endeavor to bring the meeting to the families of the country in their homes through a network of radio stations."

Three Communities in America.

Community number one:

A community of 45,000 people,—eight evangelical churches,—approximately 6000 church members. On a recent Sunday evening the total attendance at the eight churches was about 600; that is, one out of every ten of the membership, and one out of every 75 of the population! Where were the other nine? and the other 74? Where are they in other communities? in your community? Seeing the multitudes our Lord's heart was moved with compassion: Is yours?

Community number two:

Somewhat similar to the one above, but "much more wicked." The churches seemed dead. A more hopeless situation could hardly be imagined. Then God's Spirit moved upon the heart of a certain pastor. He responded in mighty, prevailing prayer. Others were enlisted. Prayer bands were formed. And out of prayer came action. A great work began, out of which grew, among other things, a Fishermen's Club. In one recent year this Club conducted, without compensation, "over 3000 meetings, distributed over 300,000 tracts, dealt personally with over 24,000 souls, and led 2079 to a definite acceptance of Christ"! Seeing the multitudes "as sheep without a shepherd," that pastor's heart, like his Master's, was moved with compassion! Is yours?

Community number three:

Largely rural, consisting of two counties. A dearth of the Word prevailed. A busy bread-earning housewife's heart was touched. She prayed. Then provided herself with a supply of John's Gospel, and began careful distribution, getting each recipient to promise to read. She also enlisted coöperation, and at the end of 1926 found that 8000 Gospels and Testaments had been distributed! Also that some hundreds of school children had memorized a total of over 50,000 Scripture verses! This year she is endeavoring to cover two more counties, doing it all without material remuneration, because her heart was, and is, "moved with compassion." Is yours?

Oh that every pastor and every layman would do what he could, and all he could, whether little or much, first by prayer, and then by practice, for then how quickly would the multitudes, "fainting and scattered abroad, as sheep having no shepherd," be pointed to Christ! Will you pray, and act? Begin today,—now!—Great Commission Prayer League.

The Korean Protestant Church.

Four Presbyterian and two Methodist missions form a Federal Council in which are 491 missionaries, coworking with 1661 Koreans largely supported by the local churches. Of churches or groups of Christians there are 4147, with 3286 buildings, 111,134 members, 64,697 catechumens or probationers, and a total adherentage of 256,287. Of these 11,565 were baptized last year.

There are 4763 sabbath schools, with a membership of 220,335 pupils and 1437 teachers.

During the year 3285 Bible conferences of four or more days were held, attended by 109,885 men and women.

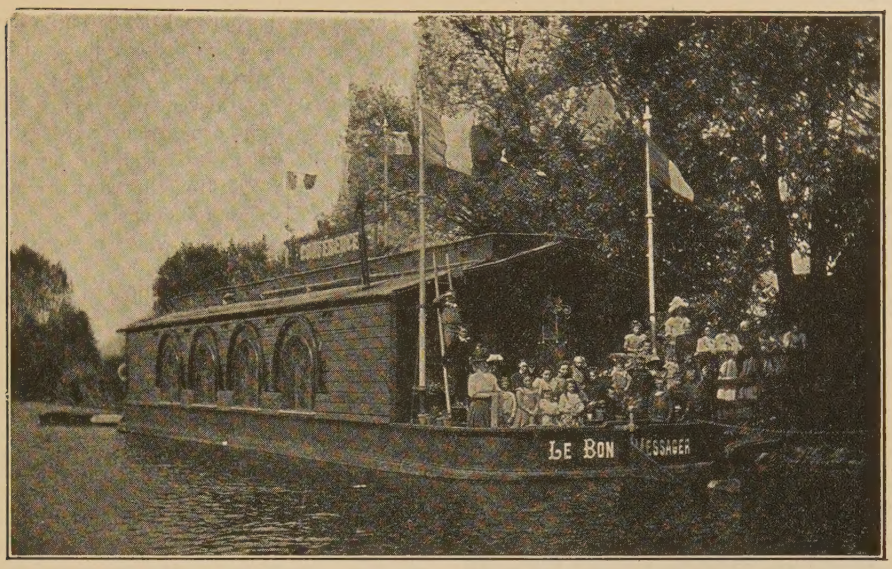
There are 1158 schools for boys and for girls, with an attendance of 42,874; Bible schools (three months or more) 24, with 1378 pupils; Bible Institutes (one month or more) 39, with 2311 pupils; and 313 other schools, with 12,923 pupils. In 148 kindergartens 6549 children are taught.

In 24 hospitals 11,809 in-patients were treated, and in 27 dispensaries 102,351 new patients were treated; 6017 outcalls were made.

The Koreans contributed $573,573, which was 11/19ths as much as the mission boards granted.

The Christian Literature Society published over forty million pages, and distributed over a million copies.

Colporters and depots of the British



"Le Bon Messager," first chapel boat of the McAll Mission, France. (Page 532.)

and Foreign Bible Society, superintended largely by members of the Council, distributed 39,993 Bibles or Testaments, and 598,116 portions.—F. S. Miller.

CHRISTMAS IN THE MISSION FIELD.

Last summer the Christian Endeavor Society of Carlinville, Illinois, held a special program of music, an illustrated missionary lecture, and Christmas songs. The admission charge was one good toy. These toys were sent to a mission in South America, reaching there in plenty of time for Christmas.

Now is the time to plan for summer Christmas trees and other means of securing supplies to send to missionaries in time for next Christmas.

A Christmas list sent us by a missionary in China suggests the following:

For pastors—warm gloves;

For Biblewomen and teachers—bedroom slippers, sizes 2 to 4;

For children—dolls, beads and barrettes for girls; balls, tops and harmonicas for boys;

General—toothbrushes and paste, handkerchiefs, towels, washcloths, soap.

Sunday school left-over supplies are always usable, including large and small pictures, illustrated papers, picture rolls and other lesson helps.

Souvenir postcards with no writing on the picture side are eagerly received at schools and hospitals. The cards should be pasted together on the address sides, or white paper pasted over the writing. They may be strung together on ribbon or tape to hang on the wall.

Scrap books made up of pictures cut from magazines and papers, especially in colors, bring joy and instruction to the boys and girls across the seas. Ask your Sunday school to make scrap books! It is better to make many small scrap books than a few large and handsome ones. They are a joy to the child abroad, and also to the adult. The patients in hospitals find pleasure in them. Use any stiff paper, say 11 x 17 inches. Take four sheets, fold in the center, and stitch. Then paste pictures on the sixteen pages. Get Bible pictures, and scenes typical of America and its customs. Use pictures of churches, homes, children at play, railroad engines, etc. Fill a page with canceled postage stamps. Do not write in the book, for this would greatly increase the rate of postage. Have a Sunday school Missionary Social, and ask all who come to bring materials. The books may then be made up during the evening, and a lively interest created in foreign missions.

If you do not know a missionary to whom to send gifts, ask Dr. Samuel Price, of the World Sunday School Association, 216 Metropolitan Tower, New York City, or Wm. M. Danner of the American Leper Society, 156 Fifth Avenue, New York City, for names and addresses. The demand is unlimited in all mission fields. Be sure to prepay full postage!

HOME MISSION PROBLEMS OF SOUTHERN CITIES.

Rev. E. P. Alldredge, D. D.

Southern towns and cities are not without some acute and perplexing problems. For the most part, however, these problems are much the same in type as, and far less difficult to deal with than, the problems which confront the church in the urban centers of the North and East. Let us review them in the order of their importance!

The problem of the foreigners. In 1920, 19 per cent of the white population in the towns and cities of the South were either foreigners or the children of foreign-born or mixed parentage. That is to say, 1,897,407 persons out of a total white population in the cities of 9,967,426, were foreigners, or the children of foreign-born or mixed parentage. In Texas, for example, 351,699 out of a total of 1,577,126 white persons living in the towns and cities of that state in 1920 were either foreigners, or the children of foreign-born or mixed parentage. This means that 22.3 per cent of the white people living in cities and towns of Texas in 1920 were foreigners. In Maryland the per cent rose to 30.2; in southern Illinois it was 30.3 per cent; while in Missouri it was 31.8 per cent.

In addition to the foreign born, etc., in the cities of the South here noted, however, we must take account of other large groups of foreigners not listed by the Census Bureau at all. We mention the following:

Practically one-half of the population of New Mexico is either Indian or Spanish-American (Mexican),—at least 160,000 souls.

Texas has about 850,000 Mexicans. These people, listed as whites in the United States census, form from one-tenth to one-half of the population of all the cities, towns and villages of southwest Texas.

There are perhaps 400,000 native-born French-speaking white persons in Louisiana who do not speak a word of English.

Florida has several centers where Cubans and other foreign-born groups have settled in such numbers as to constitute an acute problem and to call for the work of some of our best foreign missionaries.

Out of the 9,967,426 white persons who lived in the urban centers and sections of the South, according to the 1920 census, therefore, we must list fully 2,000,000 of them as essentially foreign.

The problem of Roman Catholicism. Linked up with the problem of the foreigner in our Southern cities is the problem of Roman Catholicism. Statistics show that Roman Catholicism does not flourish among English-speaking American people. Their gains among the English-speaking American-born population in the ten years from 1906 to 1916 was only 1.5 per cent, whereas among the foreigners, speaking a foreign tongue, they had a net gain of 22.1 per cent for the same period.

Now when we reflect upon the fact that one person out of every 4.4 persons in the big cities in the South, and one person in every 5.4 persons in the whole urban population of the South, is a Roman Catholic, and when we understand that the Roman Catholic hierarchy has unified and moulded the foreign elements in most of these great centers into a great social, political and religious bloc, which claims and largely exercises controlling interest in the publicity, the policies and the politics of the big cities, we can appreciate at least two of the gigantic problems in the cities of the South.

The problem of the Negroes. We think it is not generally known to what extent the Negroes have flocked into the cities of the South, particularly to some of the big cities, in recent years.

Dallas, Fort Worth and San Antonio, Texas, are the only first-class cities in the South having fewer than 25,000 Negroes each. Kansas City, Houston, Nashville, Louisville and Norfolk have each from 25,000 to 50,000 Negroes, while Richmond, Memphis, Atlanta, St. Louis and Birmingham each have from 50,000 to 100,000 Negroes, New Orleans 100,930, Baltimore 108,322, and Washington 109,966.

And who are the people with whom the

Negroes in our big Southern cities are thrown? Southern white people have congratulated themselves for the past forty years that the great groups of Negroes in our Southern cities were associated with "Southern white people who understand the Negro." But the facts show that precisely the opposite of this is true, viz., that the great congested masses of Negroes in our big Southern cities are thrown with the great congested masses of foreigners who know nothing about the Negroes and many of whom know far less about American ideals and American life, and with groups of native American whites who are too busy chasing the almighty dollar to know or care much about either the Negroes or the foreigners.—"Home and Foreign Fields."

HIGH SCHOOL CHRISTIAN MOVEMENT.

The amazing growth in the past two years of the Hi-Y movement in the public junior and senior high schools of America raises with new force questions of importance to church and Y. M. C. A. leaders. One of the inevitable questions is whether the Hi-Y will continue as a religious movement, or become purely ethical in principles and practice.

To understand the problems facing the Hi-Y as a result of its extraordinary expansion, a brief review of the situation is necessary.

The Hi-Y is the only high school Christian movement. In two years its membership has increased in this country around 60 per cent, to a total exceeding 100,000. In the same period it has extended into approximately 1900 new schools, an addition of about 80 per cent, bringing the total of schools where Hi-Y clubs exist to about 4200.

One of every fifteen high school boys is a Hi-Y member. In the 19,442 public high schools of this country the boy students number 1,386,578.

Glenn Jackson, high school secretary for the Y. M. C. A. National Council, describes a Hi-Y club as "an organization of purposeful high school boys who are seeking Christian ideals for themselves and for the social group of which they are a part."

Hi-Y clubs select their own members on the basis of character and service. No inducements are offered, and there are no set fees. Most clubs meet once a week. Discussions are held on life problems, mutual help is given on personal relationships, plans of leadership are developed, and conditions and needs of boys, whether near home or abroad, are studied with a view to meeting the social problems involved. Thus the Hi-Y becomes a vehicle through which high-minded students may corporately express the clean as against the tainted, the high as against the low, the Christian as against the pagan.

A question similar to that suggested at the beginning of this article was submitted recently by Mr. Jackson to Professor Francis L. Bacon of Harvard, who has long been a friendly observer of the Hi-Y. Can the Hi-Y function better as a religious or an ethical movement? His response is interesting:

"As long as the Hi-Y remains a definite part of the Y. M. C. A., it seems rather clear that it should be primarily religious. By all means, religious in the broadest meaning of the word, involving no connections of creed, dogma or sect, but religious from the standpoint of the foundation in Christ. If the Hi-Y becomes essentially a school organization, and in becoming so loses official connection with the Y. M. C. A., the situation is at once changed. No school organization can adopt any definite religious relationship and remain consistent with the state conception of school policy. In this latter case the Hi-Y must consistently become an ethical organization. Its membership must then be open to those who may not accept Christ as their spiritual leader and guide.

"Should the Y. M. C. A. become merely the patron of the Hi-Y, and not its source of being, the status of the Hi-Y is clearly defined as ethical. The Y. M. C. A., as the parent organization, has carried into the Hi-Y its own emphasis upon the living Christ as the paramount consideration. There also have usually been certain church connections involved through the membership of the Hi-Y. This whole question is dependent upon the kind of relationship which the Y. M. C. A. desires to maintain with the Hi-Y.

"The Hi-Y has been distinctive as an

organization by reason of its spiritual energy. Losing this, it is quite likely to assume the character of 'just another organization.' This is a question of great significance, and should receive the most earnest consideration of the Hi-Y leaders and the school authorities."

OTHER LANDS.

"L'Osservatore Romano," the most important Roman Catholic periodical in Rome, recently published an article against the "terrible" progress of Protestantism in **Brazil.** Among other things it says: "It has infected all the important centers of South America, and is fast working toward the center of the continent."

In Nottingham, England, is the Wesleyan chapel where William Booth, founder of the Salvation Army, was converted. A memorial tablet keeps fresh in recollection the fact that there this notable friend of the friendless received his baptism of spiritual power. Naturally, the chapel has become a shrine of pilgrimage for Salvation Army leaders from around the world.

One day an aged colored man in the uniform of the Army was found by the minister of the chapel standing with uplifted eyes before the tablet.

"Can a man say his prayers here?" he asked.

"Of course," was the minister's answer, "a man can say his prayers here."

The old Salvation Army officer went down on his knees, and lifting his hands before the tablet prayed:

"O God, do it again! Do it again!"

That prayer is the touchstone of abiding reality in religion. The reproducible experiences concerning which men can pray across the centuries, in all sorts of mental settings, "Do it again!" are the vital elements.—"Expository Times."

A recent issue of "The Near East and India," London, contains a paper by Jaafar Pasha, prime minister of Iraq, which gives a review of **the last five years of Iraq.** Much progress has been made in developing the country and putting it on a civilized basis. We quote:

"Before the War Iraq had only one railway—a section of the Berlin-Bagdad line, —of 76 miles, whereas today the approximate mileage open to traffic is 816, and half a million passengers and 400,000 tons of merchandise are carried every year. But, of course, the extensive construction of railways is an expensive undertaking, and it is fortunate for Iraq as it is for all similar countries that the motor car exists."

By the construction of numerous bridges Jaafar Pasha pointed out that practically the whole country has been opened up to motor traffic, and there are now some 2627 miles of earth roads and 124 miles of metalled roads which can be traversed by motor cars. "The government has built about 300 bridges of more than six feet span, seventeen of these being floating bridges, while there are ten flying ferries on steel cables. Further, the conditions of life generally have been greatly improved. In addition to Bagdad and Basra, eight towns are now served with electric light, while eight of the provincial towns have a water installation. In all these things there is reason for solid satisfaction. Admittedly our railways and roads will undergo great extension. We are at the beginning of their development, not the end." —"Jewish Missionary Magazine."

Romanist Statistics.

We make no apology for inviting our readers' attention to a second instructive paper by Professor Schneider of Berlin on Roman and Protestant comparative figures in Germany. Himself an expert statistician, he has noted the boastful claims made in certain Roman Catholic papers as to alleged secessions from the evangelical bodies. Everything possible is done to create an atmosphere of triumphant success. An American Jesuit declared not long ago, "It is true that since the end of the war there has been a mighty accession (ein gewaltiger Zustrom) to the Catholic church in Germany." Such a statement, if allowed to pass unchallenged, might create a wholly false impression. A German ultramontane paper claims that every year from seven to eight thousand persons within the Reich pass into the Church of Rome from other communions. "Let us go to the facts," says Dr. Schneider, whose article may be read in full in "Das Evangelische Deutschland" of April 30.

Cooking class at the M. E. Pratt School, Ambala, India.

"In the years 1923, 1924 and 1925 respectively, 7245, 6955 and 6938 German Protestants went over to the Church of Rome. These figures are based on the official report of the Catholic central office for church statistics in Cologne. In the same years 9547, 10,880 and 13,591 Catholics passed into the Evangelical church. These figures are given according to the officially confirmed declaration by the bureau for church statistics of the German Evangelical Church Alliance. Both lists represent the indubitably existing facts. The number of Protestants who are joining the Church of Rome is actually declining, in spite of the Winfried League and the ultramontane boastings. The number of Catholics who change to Protestantism is steadily growing, and the last year's report (1925) shows a striking increase, from 10,880 to 13,591. Including the affiliated churches of Memel, Danzig, Posen, etc., which belong to the old Prussian state church, the figures are 13,996, in round numbers 14,000."

The converts to Romanism last year were less than half that number.

It is remarkable that in both the Rhineland and Westphalia the movement from Rome to the Protestant side has noticeably increased. Baden is the one province where the proportion of advance is still slightly on the side of Rome. The figures of 1925 for Bavaria suggest that Rome is losing her hold on one of the most loyal of her ancient dominions.—"British Weekly."

Nile Evangelistic Campaign.

Concerning this season's work we would say that never before have so many of the village people been so ready to listen to the message, and never in any former season in our experience have so many expressed their acceptance of it.

Our method is direct approach, without any attraction to offer the people save the Good News. It has become increasingly clear to us that it is inadvisable for us to offer material things, either to gain an entrance or as an introduction, since it may divert attention from the message itself, making it appear our minor object. We have found that we lose nothing by being straightforward, stating simply that we have come to bring them the Word of God and to tell them the way of life.

There has been no evasion of the offence of the cross, nor accommodation of the message to the prejudices of the hearers: yet individuals, among them many Moslems, after paying earnest attention have had the courage given to openly express their conviction of its truth. Along with the preaching, many more Scripture portions and other literature have been distributed than in any previous season. Much of this has come from the Nile Mission Press.

Of course there has been the usual hostility on the part of many, and occasionally a whole village refuses to receive the message. On the other hand, we have had great encouragement in the numbers of people com-

ing to the boat for further teaching, or to get Scriptures. From several of the out-of-the-way places visited in this district people have come urging us to return and teach them more. We wish that we could respond to these calls, and are praying the Lord to thrust out Egyptian Christians into these places.

My husband and a young Egyptian brother have just spent two days in a village some miles distant from the railway station and river. There are about 5000 inhabitants. Of these some hundreds are nominal Christians (Copts). About seven weeks ago a group of our fellow workers visited this place, proclaiming the gospel to as many as could be gathered, both of Mohammedans and Copts. These latter were found to be almost as ignorant of the gospel as their Moslem neighbors. Although there are about 120 families, they had no church and no gathering for worship, and few of them could read. The result of that one visit was such a spiritual awakening that some of them from that very day began to meet together to read aloud from the Bible. After a few weeks three or four of the more enlightened ones began explaining what they read to the more ignorant. One of this little group is now asking to come and spend some time with us for further teaching, that he may go back and impart it to the others.

Never before has my husband found a group of men so eager to be taught. They would hardly let him go after two days, and begged that the native brother be left with them, offering to support him. It seems that there is a real work of the Holy Spirit going on there. It was good to observe the loving interest shown by these Copts in the few Moslems that were present in the meetings.

This is to us a most encouraging evidence of the value of one visit to a village.—Mrs. W. L. McClenahan, Maadi, Egypt.

A VISIT TO GANDHI.

Dr. Sam Higginbottom.

Recently I went down to Ahmedabad for a visit with Mr. Gandhi. He had left the Ashram the night before I arrived, but had left word that I was to be entertained in his own verandah room.

I was met in a motor car by some of his associates, and most graciously entertained. I was taken around the Ashram, and most of the day was spent in conference. I wanted to see Mr. Gandhi especially with respect to an enlarged program. What he is doing with hand-spinning and weaving is all to the good, in that it provides a gainful occupation for the farmer at such times as he has no farming to do. But I wanted Mr. Gandhi to add to spinning and weaving other things. As most of the small farms of India are not cultivated according to an intensive system, but are farmed according to the extensive system of agriculture, I wished Mr. Gandhi to enlist his associates in showing the farmer how he could get more out of his small holding by intensive farming. Most of the day was spent in conference with his teachers and helpers.

That night I left the Ashram for the train, and at about ten o'clock next morning left the train and was motored over country roads or village tracts, and at about eleven came to the remote village where Mr. Gandhi's headquarters were.

He was living in a booth. He received me most graciously, and for about two hours listened to me talk. He approved in general the schemes for agricultural reconstruction and betterment.

He and Mrs. Gandhi and I occupied the back seat of his motor, and were driven off five or six miles, where we came to a little village decorated with branches of trees and colored paper. Here about a hundred and fifty of the people, who are really below the outcastes,—the aborigines,—had learned to spin and weave. I was told that these people before the spinning and weaving program and before the efforts of Mr. Gandhi's associates had been heavy drinkers, and that they lived in an almost unhuman degradation. Mr. Gandhi took by the hand some of the little boys. Behind the fence and taking good care not to come near and be polluted by the presence of these lowly people were some of the caste people of the village. They looked on in amazement as they saw Mr. Gandhi go with kindly graciousness, offering words of hope and encouragement to these poor outcaste folk.

From there we went on to where there was a large exhibition with possibly 5000

or 6000 people gathered on a beautiful bluff overlooking a rocky gorge. Here were to be seen all kinds of spinning wheels and hand looms made by the untouchables, thread coarse and rough,—their first efforts,—and beautiful finely spun cotton that came as a result of long practice. Instead of putting the wreath of flowers round Mr. Gandhi's neck, as is customary, they garlanded him with skeins of homespun cotton thread. This he accepted, and it is to be turned over to the weavers, the proceeds going to help the poor.

My purpose in going to Mr. Gandhi was not so much religious discussion as it was for a friendly talk as to how to unite to help the poor of India in the spirit of Jesus. Mr. Gandhi greatly encouraged me by his attitude, and I believe that his tremendous hold in the villages can be used mightily for the freeing of the downcast and the oppressed.

At the railway station on my way back from Mr. Gandhi I had a talk with a fine Brahmin doctor, educated in England, who had practised medicine in New Jersey for three years. This Brahmin doctor told me he was a product of the mission schools, and his son, who is now taking an engineering course in England, had also been to the mission school and college, because in teachings of the Bible and Christianity this Brahmin assured me there was a moral growth and character development which could only be found in Christian institutions. This man said that Mr. Gandhi had been largely forsaken by the wealthy and socially prominent of India, and that he had now turned to the outcaste and untouchable, and found in them an outlet for his zeal and enthusiasm. I thought of the number of devoted Christian missionaries all over India who for the past two generations have devoted most of their energies to the outcaste and the downtrodden. When Mr. Gandhi goes out to help them he follows in a succession which includes some of the world's choicest spirits, and leads on in the way Jesus walked when upon earth.

TROPHIES OF GRACE.

Three Generations.

A missionary in the province of Kiangsu, Rev. John C. DeKorne, gave me a striking example of the power of the Word of God.

Two years ago Mr. DeKorne received 100 copies of the special Pocket Testament for use in his district. He gave some to an evangelist, but warned him that they must only be given to adults, and only to those who would agree to read and carry them. Contrary however, to the instructions of the missionary, one of the Testaments was given to a ten-year-old boy.

The lad carried the book to his home three miles distant in the country. Day by day the boy, or his father, read aloud from its pages. Such interest was aroused that the farmer, like Cornelius of old, sent for the missionary to hear more of these wonderful words of life. At first the grandfather would have nothing to do with the new "Jesus' doctrine." For twenty years the family had been ardent Buddhists. They had over 36 idols in their home, to which they made more than 100 bows daily.

Now, however, all is changed. The home is transformed. The idols have been destroyed. Hymns of praise ascend to the one true God. Three generations, the grandfather, father, and son, are seeking for baptism. A few months ago when a missionary examined the grandfather and asked what he knew about the doctrine, he replied:

"I don't know much about the doctrine, but I know that I am a sinner, and that Jesus has saved me."

Perhaps no other nation in the world appreciates the gift of a book as much as the Chinese. They have a high regard, amounting almost to reverence, for their written "characters." Hence they are delighted to receive a book, and especially the Book of books.—George T. B. Davis, China.

In the Philippines.

Pastor Perez, our pastor in charge of Tong and Lutokan, wrote us about some of his members, two of whom are especially interesting. He says:

"I have several church members who have been great sinners. One among them is a man who before his conversion was a drunkard, slanderous, vicious, and insolent. He was illegally separated from his wife and family for fourteen years. By so doing he tortured his whole family by his wickedness, inattention and neglect. But

now by the grace of God, after his conversion, he is a new man in Christ Jesus. He quit open sin, and lives with his wife and family peaceably and lovingly, and is taking active part in the church work. He is helping others to be converted to the Lord. He has influenced not less than fifteen souls, mostly from his relatives, to come to the feet of Jesus. He also does his part in supporting the church, and besides this he has donated a piece of land, worth about a thousand pesos, where the new chapel in Lutokan will be built within the next few months.

"Another case is that of a bad woman who after conversion became one of the leading members of the Lutokan church. She has influenced many to confess Christ, and she is a leading supporter of the church. This week she has given 500 pesos as her first contribution for the new chapel to be built of strong materials in Lutokan. It is hoped that she will contribute more than a thousand pesos for this chapel."

Pastor Flores, of the town of Tayabas, has the following to say about one of his elders who is sixty years of age, and a veteran of the Philippines:

"My most constant and helpful companion in the work of Tayabas church is Pedro Echevarria, who first heard the gospel at our evangelistic services in 1922, and was converted to Jesus Christ. He was weary of his old sinful life, and began the new life in Christ Jesus. He is thankful that he has time yet to serve the Master. He seems to have overcome all vain showings of the world and its pleasures, and is endeavoring to attain to the standard of Jesus Christ. He is a friend of ordinary people, and also of the higher class. He is aggressive like Peter, and tries to win many others to the church. He has a butcher shop in the market, and has won good patronage and the praise of many friends, who buy his meat because of his 'just weight.' He has learned, since his conversion, that 'A false balance is abomination to the Lord, but a just weight is his delight.' He has a great heart, and knows no bounds to his giving to the work of the Master. His personal contribution to the new chapel last year was more than 500 pesos."—Rev. Charles H. Magill, Philippine Islands.

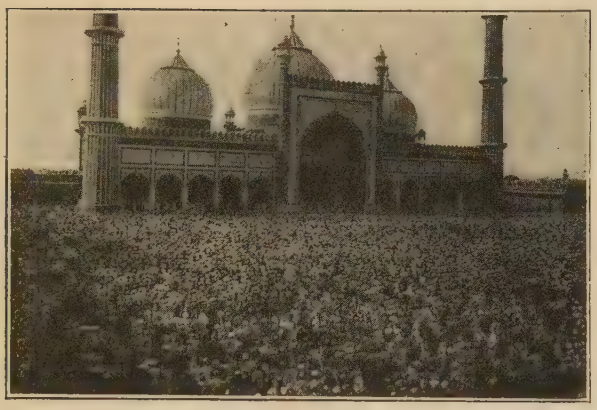
CURRENT THOUGHT.

What we have to be frightened of is the **neglect of the Bible.** The Word of God can take no damage from the truth, but I am concerned about the neglect it suffers from. I deplore the decay of Bible reading. We want the Bible in the hand, the well-thumbed Bible, the Bible that like Margaret Ogilvie's Bible opens of its own accord at certain places because those passages have been so often read. All doubts and fears about the Bible would absolutely vanish from people's minds if they read it. As one reads it humbly and receptively he knows that it is the Word of the living God that abideth for ever. There is something in the old Book which speaks direct to the hearts that God has made for himself. —Dr. J. D. Jones.

It was in **the school of experience** that men about Sinai learned how to hate sin, and at Calvary learned how to trust Jesus, and in the upper room of consecrated prayer and faith received the Holy Ghost in the fulness of redemption. This settled their doubts, anchored their souls, put new songs in their mouths, and stopped their guessing and philosophizing. The apostles of doubt, the people who ridicule, may be educated, they may have traveled, they may have investigated with great care, they may have believed in the sincerity of themselves and their teachers, but they haven't fallen on their faces at Sinai, they haven't been transformed in their minds and hearts at Calvary, they haven't yet found their Pentecost in the glorious baptism with the Holy Ghost.—Dr. H. C. Morrison.

The work of the missionary is varied. He is not only to raise up Christians, but "Near-Christians" of varying degrees of nearness. In a community there must be not only A 1 Christians, but mere Christians, weak Christians, stumbling Christians, fallen and backslidden Christians, and then large numbers in various stages of approach toward Christian faith. The missionary, I should say, finds his best field in raising up the large numbers who are approachers rather than yet believers.

Then in the community there are numbers who are Christians all right enough, but for some reason or other do not identify themselves with the church, but are active in their



One hundred thousand Muslims at prayer, Delhi, India.

"Hundreds of inquirers are standing at the door of a lonely missionary in Bengal, and he is overwhelmed in trying to deal with the heart hunger of his daily visitors. 'If only I had literature to give to them, but to have to send them away empty at the close of the day is heartbreaking!'"

Millions of Indians now read English. They can be evangelized by books like the Moody Colportage Library.

own way. In Oita there is a public market, and the man in charge at the top is a Christian, but does not ally himself with the churches, though outspoken enough in his belief. I hope to get in friendly touch with him. The other day I heard of a Christian living in the country who took some years of study in preparation for the ministry, but never went on with it, and is now letting his light shine in difficult surroundings. It seems that he was planning to have a Christmas celebration in his village. Opposition was fierce, so he intended to make things smoother by celebrating on the same occasion the birthday of the Lord Jesus, and also of the Imperial Princess who was born about a year ago. It naturally seems a little incongruous to me, but I am very slow to utter a word against the methods of anyone who is trying to witness to his faith in the Lord.—H. V. S. Peake, Japan.

Convention Dangers.

ALBERT HUGHES.

There is danger of constant feeding on the Word of God but failure to witness forth the Word.

There is danger of desiring fellowship with the saints but missing fellowship with the Saviour.

There is danger of feeling after a deeper spiritual experience with no evidence of a deep and passionate feeling for a dying world.

There is danger of seeing things close at hand and losing sight of tasks afar off.

There is danger of making the conference a goldfield for the specialist. A deeper life message loses much of its depth and delight when it is learned that there was great concern about remuneration.

There is danger of the conference dying through old age, that is, of being dominated by men long since too old. New blood is necessary, provided it be strong and pure.

There is danger of giving undue prominence to certain solitary truths.

Our Christian conferences composed of God's best people ought to be the pioneers in bringing to their platforms the message which is needed for the hour through which we are passing. Let our conferences keep alive to the needs, and God will yet do greater things than we have prayed for or thought of!—"Evangelical Christian."

Does Nature Lead to God?

The evenings are lengthening. Spring sets up a longing to leave office and factory, warehouse and washtub, college and school, consulting room and study, and get right away, so that body, mind and soul can be refreshed by mountain, moor, and sea. There have been times for most people when we have been able to get away from the din and turmoil of the city to the lonely places of God's fair garden, where he still walks with men in the cool of the day.

The purity of the dawn has called us to holy dedication. The glory of the sunset has seemed to speak of some splendid destiny for man. A starlit night has impressed men with the grandeur and peace of the sky. To thousands nature has been the hem of a garment. They have touched it and been made whole.

I love nature with all my soul. But the subject requires further and deeper thought. Tennyson was a great lover of nature, yet he describes how it shrieks against man's creed of a God of love. The glorious sea, by the side of which the children love to play and laugh, is to some people, who have lost their loved ones by drowning, a pitiless monster, now cold and grey and cruel, now smiling and mocking.

The truth is, nature does not inevitably lead men to God. In places where nature is fairest men are the furthest from God. The savages of Central Africa and of certain South Sea islands sit around their bestial orgies, indulging in excesses which can hardly be mentioned, while all around them nature spreads out before their unperceiving eyes the most perfect scenery which God's world contains. The crime records of some of our country villages which seem to sleep so innocently on the bosom of the hills make ghastly reading.

Nature can be sacramental, but you must supply the faith that makes it so. Tennyson and Wordsworth took their faith to it, and it became a sacrament. Still, nature can never satisfy the hunger of a man's soul. Nature is not enough for our human heart. It is only an avenue to be passed through, not a terminus.—Rev. J. T. Hodgson.

The Sunday Question.

The Lord's Day Alliance of the United States has called Rev. David G. Wylie, D. D., of New York to give his whole time to the Alliance, especially to stimulate a forward movement that has been planned.

Dr. Wylie in an interview said:

"The Sunday question is one of the big questions before the American people, and two great organizations are interested in it, the State and the church. To my mind, the day of rest, whether called the Lord's Day, the Sabbath, or Sunday, is one of the pillars that supports our Christian civilization. To me it is the best day of all the week, and is to be used for rest, humane service, and worship. The day comes to a weary world like a benediction. I believe that it should be kept as free as possible from commercialization. Personally I believe Sunday should be a day of quiet, good order, and worship, rather than of frivolity, hilarity, amusements and money-making; though in laws enacted by the State, ample provision should be made for works of necessity and mercy. I agree with President Coolidge when he says that greater emphasis should be placed on religion, which is the preservative of our civilization. Sunday should be a day of rest for the rank and file of our people. Practically every State of the American Union has had for generations Sunday laws that guarantee a day of rest for the people.

"When a nation has a good thing it should keep it; and Sunday is a good thing. France let the day slip, until the workingmen found themselves laboring seven days in the week, when they demanded and secured a day of rest each week. The Lord's Day Alliance does not seek by law to make people good, or to force them to go to church, but it does assist people to secure and maintain one day in seven as a day of rest, and this is necessary to safeguard the physical, intellectual, moral, and spiritual welfare of the people.

"The second organization interested in the day of rest is the church, and it is the work of the church to instruct and train its members. The Alliance seeks by addresses, sermons and literature to induce religious people to keep the day not simply as a holiday, but as a holy day. In this sphere much educational work is necessary, and I am confident that in doing it we may count on the support of our citizens, homes, and church people. It is the business of the State to make the laws and of the Church to induce people to keep the day of rest for worship and holy activities."

Teach us, good Lord, to serve thee as thou deservest; to give, and not to count the cost; to fight, and not to heed the wounds; to toil, and not to seek for rest; to labor, and not to ask for any reward, save that of knowing that we do thy will! Amen.

THE TWENTY-THIRD PSALM.*

Rev. Melvin E. Trotter.

Because the Lord is my shepherd I shall not want, for the Lord is everything to me. He is my comforter, my guide. He provides all things.

The Lord is my shepherd, and I am like the foolish sheep. I don't know where I am. I have no strength.

It is the duty of the shepherd to guide and protect the sheep, so the shepherd must guide and protect me, because God has a purpose and a plan in my life.

Since I embraced the religion of Christ and worked to advance that religion, I have never wanted a thing that I asked for. This is a bold statement to make, but if the Lord is my shepherd I dare not want, I must not want, for it is the shepherd's business to keep his sheep.

. . . . . .

This is a wonderful passage of Scripture, old, yet ever new because of its power of application to the every day life of mankind.

In the second verse David goes on to speak of wants. I shall not want rest. But rest is just the thing we do want. Yet people can not find it except in Jesus Christ.

People are trying to find it in every other conceivable way, rather than in Christ. They are dashing into the mad whirl of pleasure trying to find rest, and there is no rest. They are going joy-riding in their six-, eight-, and twelve-cylinder cars, but there is no rest. They are flocking to the theaters, but there is no rest. It is absolutely impossible to find rest in these things.

The Lord is the only one who can give rest. "He maketh me to lie down in green pastures." He compels me to lie down, but you notice he doesn't compel me to lie down until he feeds me. "He maketh me to lie down in green pastures," where the picking is good, where there is plenty to supply my needs.

It is a good deal harder to pray than it is to preach, but we must learn to wait upon him if we want rest. If life is all giving out, you must run dry unless you have a refilling with the Holy Spirit which will rest you and give you the needed power to cope with the new tasks before you.

He compels us to lie down. He sometimes takes our success away from us to make us lie down and rest. He prepares us for toil, for each new task, and oh, how I need it! We all need it to make a success of Christian work.

He gives us rest, then. He leads us beside the still waters, feeding us, then giving us strength for the next step.

"Beside the still waters" where I will learn to know him better, beside the still waters of comfort, beside the still waters which quench the fire of lust and anger, and flow on to enrich the lives of others.

My responsibility is to follow. There are two of us. He leads, I follow.

. . . . . .

If we are to live the shepherded or guided life there is a constant need of renewal, or restoring. This leads to our third verse: "He restoreth my soul, he leadeth me in the paths of righteousness for his name's sake."

There is no standstill in the Christian life. If I am successful as a worker for God and by God's grace I have done his will, then I need to be restored. Virtue has gone out, and I need strength for the next step. That's why he restores my soul: grace for grace that is used.

On the other hand, when we have failed to do his will and we have been unsuccessful we need to be restored. We do things contrary to God's will, and 1 John 1.7 says, "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." So, succeeding or failing, we are never free from this need of renewal or restoring.

Then comes the renewal of opportunity. "He leadeth me in the paths of righteousness for his name's sake."

Holiness is man's attitude before God, righteousness is man's attitude before man. Righteousness is what you do, holiness is what you are. He leads before men after restoring before God. We are called to righteousness, but every one must be restored to be righteous. Restored, then walk upright.

* Northfield General Conference, 1926. Condensed.

Mr. Trotter is superintendent of the Grand Rapids Rescue Mission, and an evangelist of wide experience.

Rev. Melvin E. Trotter of Grand Rapids.

How the world needs righteous men! Not men who just talk holiness, but those who live righteousness. God told Abraham that if he'd find him ten righteous men he would spare Sodom and Gomorrah, ten men who walked before men in righteousness. Not creeds, but deeds. Not hear our good words, but see our good works. The world will see God in a righteous man.

Conscience is God's ally. Conscience will bring us to him for restoring. Then we live for his sake: "He leadeth me in the paths of righteousness for his name's sake."

We reveal him to the world when he demands of us righteousness. It's for his sake, not ours. His name, not mine. You can afford to right that wrong for his sake. It is not hard to write that letter of apology if in so doing you can glorify God. Fix it up, man! The name of Jesus will never be glorified in your life until you do. Do right if the sky falls!

Holiness is not sentimentality, but an upright walk.

. . . . . .

It is not always sunshine, even if you do clean up. Verse 4, "Yea, though I walk through the valley of the shadow of death I will fear no evil, for thou art with me, thy rod and thy staff they comfort me."

Spiritual darkness is not always the result of sin. An obedient child of God has dark days. No condemnation, no fear, but the day is dark.

The valley of the shadow of death is not the valley of death, and does not mean death, but it may be caused by the death of loved ones, sorrow, or trouble. Each child of God goes through it.

Notice it's the valley of the "shadow," and it takes a light to make a shadow. He is the light that makes the shadow.

"Thou art with me." No fear of evil. The great songbirds are trained to sing in dark cages, and I think God's chosen people learn their song in the dark valley.

Some one has suggested that shadows do not hurt, but they do. The shadow caused by the sin of a son does hurt. When you see the shadow of a dog you can make up your mind that there's a dog around somewhere.

That word "art" is a comforting word. Not "will be." Every step of the way "thou art with me." What assurance! Nothing else matters if "thou art with me." The length of the valley, or its darkness, matters not if "thou art with me."

He says, "through the valley": not, in the valley. He does not leave us there. It's like a tunnel, open at both ends.

In your dark days yield to him, and the light must come. There's only one evil that will cause darkness,—that is, resistance. If "thou art with me" I will not resist. I'll go through, knowing "thou art with me."

The rod and the staff are for comfort: not for chastisement or guidance. "My sheep hear my voice." "I will guide thee with mine eye." That's the way he guides. The rod and the staff are to beat back the wolves and the lions. He will keep all enemies away from us: and that's a great comfort.

. . . . . .

"Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil, my cup runneth over."

God is not willing that any Christian should go hungry. He will provide for all our needs, and in the instance where Jesus cooked the fish on the shore, we find that the host is the servant.

We must feed upon the meal that he has prepared for us, or starve to death. Just as we must have our meals daily if we desire to keep up our physical strength, we must feed upon the Word of God every day, or starve to death spiritually, and be-

come stunted and dwarfed in our Christian experience.

God has provided all the means of grace for our spiritual development: our privilege of affiliation with the church, Bible reading, prayer and communion with him. But we must constantly keep in touch with these means if we desire to grow in grace. This should be the foremost desire of every child of God.

Constant leading, continual eating,—"he prepareth." He is always going on ahead of us.

If we miss one of our daily meals we are apt to get a headache: so if we miss our spiritual meals we are apt to suffer for it.

"Thou preparest a table before me in the presence of mine enemies." It shows plainly that a Christian may have enemies. Holiness always makes enemies.

We may be in the presence but not in the power of our enemies, thank God!

"Thou anointest my head with oil." Anointing is part of the banquet. The Pharisee missed it with Jesus, for he said, "My head with oil thou didst not anoint."

Oil symbolizes the Holy Spirit: in other words, we cannot live the Christ life without this anointing. We must also be anointed with fresh oil, for the only power in speaking is the power of speaking anointed words. This comes from obedience, from our walk with him. We should be led, and if we are, we will be led to the banquet hall, and the anointing.

"My cup runneth over." It is only the overflow from our lives that can help anyone else. We cannot expect to have a burning passion for souls until we have assurance of what God really means in our own lives.

Small vessels overflow as easy as large ones, and perhaps easier. Outflow is regulated largely by the intake. The shape, size and material of the vessel are immaterial. It is the outflow that counts for him.

. . . . .

In the last verse the psalmist changes his attitude. He begins to take the attitude of reflection.

"Surely goodness and mercy shall follow me." In this dispensation it means Jesus. We can look back and see our failures, see the many times we have fallen down on the job, see the many times we have failed him, but thank God, these things are all in the past and taken care of in Jesus! They are past and gone, sunk in the depths of the sea, put behind his back to be remembered against us no more. Oh, what a comfort such a thought is, that Jesus the divine Son of God is bearing all those old burdens for me! He follows me, and I see his atoning work, and not my failures,—God for my yesterdays as well as for my todays and tomorrows.

I follow the Lord, and goodness and mercy follow me, thus making it easier for others to walk. D. L. Moody followed the Lord, and goodness and mercy followed him. No day can I afford to live lightly or loosely if I would have goodness and mercy follow me.

"Will dwell in the house of the Lord forever." This is the resolve of my heart, "I will." He has a house prepared for us, which is his presence, not stones, wood or mortar, but him. I will, God helping me, dwell in his presence, and nothing can separate us forever!

EPHESIANS—III.*

Miss Grace H. Hamilton.

We need to "recrown" our words, as Dr. Jowett advised, to get back to the real meaning of words which have lost their value for us. In the salutation the words grace and peace suggest both the Greek and Hebrew forms.

The word peace suggests quiet, content, and rest to most people, but it has a much richer meaning, the thought of the cessation of warfare: the struggle has ceased, and both parties have entered into a new state, a state where forgiveness has been achieved. Review the phrases in 1.2; 2.14, 15, 17. Peace from God. Christ is our peace. He is also our peacemaker, and he comes with

* Northfield General Conference, 1926.
Miss Hamilton serves as Bible teacher and director of the Children's Church at Dr. Kirk's church in Baltimore.

a gospel of peace. The prince of peace, drawing all men together in the spirit of unity, so that God may find his dwelling place in the hearts of men. This thought of the dwelling place of the God of peace in our hearts is found again in 3. 17.

Questions knock at our doors as we dwell on this thought. Have I this peace in my heart? What is keeping me from my possession? Do I really want my heart to be a dwelling place for him? What am I doing about it?

On rereading the third chapter one notes that the opening clause—"For this reason I, Paul, the prisoner of Christ Jesus in behalf of you Gentiles,"—is not finished until we reach verses 14-19, when the prayer completes the thought. There is such a wealth of lofty thought before Paul that it is difficult to follow his leads, but he always made a safe arrival, and if we patiently follow we shall arrive heavily laden with inestimable riches, with enlarged horizons, and a deeper preparation for life.

We wish that we could read the lost letter suggested in verse 3. It would undoubtedly throw light on this profound one. What is the mystery of Christ? What are his unsearchable riches?

For our paragraph study the following is suggested.

THE UNSEARCHABLE RICHES OF CHRIST (3. 8).

a. Revealed to Paul (they have heard of this before).
His understanding of this mystery;
This revelation hidden until now;
The Spirit is the great revealer.

Compare the expression in Isaiah 45. 1-3, the hidden riches.

b. The mystery of Christ.
Gentiles are fellow-inheritors of the grace;
Fellow-members of the body;
Fellow-partakers of the promise.

This thought is the leading one in the prayer beginning verse 14, "I bow my knees unto the Father, from whom every family in heaven and on earth is named." The tremendous responsibility of this challenges us anew. We cannot pray "OUR Father" and despise our fellow men. May we not rather with renewed love look out upon our brothers, and remember again that other great word, "My brother, for whom Christ died"?

c. Through the gospel Paul receives his power.
His position, as minister, a gift of grace.
His estimate of himself, less than the least.
His sphere of action,—read Acts 9. 15.
His range of teaching, verse 8.
His objective, to make all men see.
His tribulations.

The inspiration of this outlook of Paul's gives a wide range to our modern outlook. The ministry was a gift, a calling, that required deepest conviction. Was there ever a time when we needed strong conviction more than now? His range of teaching,—the unsearchable riches of Christ,—and his great objective, "to make all men see what is the dispensation of the mystery which for ages hath been hid in God," should be a stimulating thought to every reader and teacher. How great had been the failure of the Jews in keeping to themselves the teaching of God, in treating the Gentiles as unworthy of the gift, in failing to use the light given them, putting the bushel over the lamp, as it were!

Verse 13 suggests much in regard to Paul's life: his experiences in Ephesus, his long imprisonment, his bodily sufferings and spiritual travail. But what a glorious heritage for the Ephesian church to have Paul the martyr as their founder! "My tribulations . . . . which are your glory."

THE FULNESS OF GOD, 3. 19.

A prayer, the unfinished thought of 3. 1,
For spiritual strength and power;
For the indwelling of Christ through faith;
For the growing knowledge of God's love;
For the infilling of God.

ACCORDING TO THE POWER, 3. 20.

The abundant resources;
The use of the resources;
The glory due the giver.

Would that we might live in Ephesians, or rather in the love of Christ, so that we could ever so dimly comprehend what is the breadth and length and height and depth . . . . which passeth knowledge! . . . . May we carry this away with us!

THE WESTWARD MOVEMENT OF CHRISTIANITY.*

Rev. Harris E. Kirk, D. D.

There are two ways to study religion. One way is to examine its ideas, formulate a system of logical relationships, and reach certain definite convictions about its truth. The end of that sort of investigation, of course, is theology, and the distillation of our theology is our creed. That is always important.

Another way is to investigate the origin and the development of religion in intimate relation to the life of the world itself. In one case you ask, What is this religion? Is it reasonable? In the other, How did this religion begin? What were the antecedent relationships about it? What were its contacts with other viewpoints? How did it grow? What did it do?

Certain ages of the church have shown a preference for one or the other of these methods of study. It may be taken for granted that the Protestant church has long, perhaps too long, been under the tradition of the Middle Ages with respect to the investigation of religion. That is, our method has been largely deductive, drawing conclusions from premises of more or less general character, so that our hold on religion has been exclusively theological. That has too often led to an indifference to historical relationships. But in our own age, as you well know, the chief interest is not in theological formulations of truth so much as in historical investigation. Men are more impressed with what a religion has done or can do than with what it is, essentially, in some scheme of philosophy.

What led me to these studies some 18 years ago was the practical need I found in the first ten years of my ministry, that I should satisfy the necessities of my mind by rephrasing and restating my own religious beliefs and convictions, largely in harmony with my theological training, and with that I ought to have no fault at all. Only, when one comes to that Armageddon of the mind, particularly the minister's mind, when in the late 30's or early 40's you are coming to your last great grip with what we call reality, there are times when formidable doubts will appear, a sense of unreality will spread over all of the beautiful things that you once saw fully and firmly believed. Although preceding that period you knew there were doubts and fears innumerable in other minds, you had not experienced them yourself.

For my part, I found myself like a man watching a beautiful film, and greatly enjoying it, while my neighbors on either side were asking, "What do you see in that? We cannot see anything there. It is just a confusion and a jumble. We do not see any meaning in it at all." Then suddenly, the thing went blank to my own eyes. I knew that the essential realities of religion had not changed, nor did I altogether suspect that it was due to any psychological or physical changes in my own senses. I came to realize that it was an inadequate appreciation of the historical background and surroundings of Christianity. So I closed my systematic theologies, turned away from the philosophies that hitherto had fascinated my mind, and plunged recklessly and headlong into the historical stream. And so, by successive stages of investigation and reading, there comes back a final and firm hold upon one's faith. These studies originated in that sort of necessity.

This morning I want to present to you a story with which you are already familiar, the westward movement of Christianity.

"The Fulness of the Time."

Why did Christianity move westward? It was, to all intents and purposes, an Oriental religion, that grew up in a Semitic mind, a mind as unlike that of the Greek or the Roman as anything could be. It was a religion that normally should have penetrated by slow but sure degrees into the great Oriental countries; and what we call the civilizing force of the work, in so far as it was due to the influence of Christianity, should have gone around the world in the opposite way.

Our inquiry will be based upon one of those great generalizations of Paul, wherein he said, "In the fulness of the time God sent forth his Son to sum up all things in Christ." What a wonderful phrase that is! "In the fulness of the time," that is, the ripeness of the world's events.

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* Northfield General Conference, 1926.

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It is clear that there were two influences at work: one, providential arrangements, and the other, the progressive desire of man for participating in the purposes of God. We are more and more struck with the fact that all of the movements of ancient times, as well as in medieval and modern times, may be, if one thinks them out to their roots, associated with a principle of divine control.

Paul here affirms that Christ came when the fulness of the times, or the ripeness of the age, was ready for him, partly because it was the purpose of God to do so, and partly because the ancient world had reached that stage of spiritual and moral education when such a revelation would be intelligent. The latter clause in Paul's phrase is yet to be fulfilled, embracing all of the needs of the human race and all of the ages that are yet to come, that God might "sum up all things in Christ." But the first clause is illustrated by the coincidence of divine purpose and man's religious education, and the study of the background, which will carry us far afield into ancient times, comprises the rise and evolution of all of the distinctive intellectual and moral changes that were prominent in the first Christian century, and that were simply phases of God's providential education of the human race for the reception of Jesus Christ.

That is Paul's doctrine in the great address on Mars' Hill, when he speaks of God making of one blood all the nations of men to dwell upon the face of the earth, fixing the times and the bounds of their habitation in order that they might feel after him, if haply they might find him, although he be not far from any one of us: in whom we live and move and have our being, and so on. That is his philosophy expanded in another way.

Jesus is called elsewhere the desire of the nations. We are to inquire into how this desire of the nations originated, so that our wish today, in our first approach to it, is to raise and try to answer the question of how Christianity, an Oriental religion apparently, moved out into the world toward the West rather than toward the East.

I have always liked that phrase of Luke, which Paul uses in his argument with Agrippa, "This thing was not done in a corner." Our religion in its origin and development is an historical religion. It belongs to the history of the world, and in so far as it so belongs it is part of the world's reality.

It is well for us to remember that when we hear these moronic suggestions of half-baked scientists and silly impressionists, who tell us that Christianity, like all religions, is a flash of irresponsible emotion. It is not true. It is deeply and soundly rooted in the developing life of men. It was not done in a corner. It was done in the open, and it has the toughness and strength about it that all things that grow in the open have.

In answering this question of the traveling of Christianity westward, I have not time in this course to dwell on the book of Acts, but if you will only take that idea in your mind you can read the Acts of the Apostles with a new fervor and a new interest, because it is in many respects the most remarkable historical document that originated in the ancient world, simple, beautiful, vibrant with dramatic passion and intensity, and touching in many ways the great structural unfolding of this new religion as it travels from its parochial environment in Palestine, gradually but surely laying aside the swaddling clothes of an apparently Jewish sect until it appears in the world a full-fledged universal religion.

The story of how it traveled westward is told by St. Luke. We are to inquire, Why?

In answering that question, let us first of all ask why it did not go toward the East!

The Tragedy of History.

Here we come upon the great tragedy of history: certainly a tragedy it will appear to minds like ours, nurtured in faith and in Biblical knowledge. I mean, the tragedy of the Jew.

The Jew has been well called a lamplighter born blind. Those of you who know something of the heights and yet the failures too of Greek philosophy, who have read Plato, who have studied the Stoics, who have tried to lift up your eyes as far as you can, unaided by divine help, to understand the meaning of life and existence, and then compared those fine yet futile attempts to scale the heights of eternity with the somewhat naïve, artless and altogether con-

vincing way in which the Hebrew peoples held and enjoyed their knowledge of God, remember their advantages and then remember their tragical failure to understand their own religion. The Jew was a lamp-lighter born blind. You see him going through the centuries of the past, when men are groping in the twilight, feeling after God, mistaking all sorts of shapes and all kinds of forms, a world full of voices uninterpreted, and yet nowhere is there the knowledge of the truth. You see this strange person, so unlike in culture and in outlook to his Western brother, going along the highways of life, following the great trade routes that were laid by the Venetian traders, lighting the lamp here and there for the ancient world to come to the feet of Christ, and yet nowhere in that great adventure being able to see with his own eyes. It is a pathetic thing!

When we ask why that should have been, it is rather a complex question, but I think the root of it must go back to the beginning of Ezra's reforms, and what took place in Jerusalem when the Jews returned in the sixth century before Christ from the Babylonian exile. From the beginning of that religious exodus there were present in the Jewish people two tendencies. One, a separatist, unworldly tendency, narrow, institutional in character, and thoroughly racial; the other, a worldly tendency, antitheological, more or less political, calculated to mix Judaism and Jewish ideas with Gentile culture and Gentile ways.

These parties, or rather tendencies, in the Jewish church as early as Ezra's reforms continued with ever-increasing power and with increased antagonism, until at the close of the second century B. C. they are organized into parties known as the Pharisees and the Sadducees. We shall have occasion in a later lecture to take a more intimate look at each of these parties. I am referring to them now because it seems to me, after a long study of the subject, as if the chief failure of the Jew of our Lord's day to understand his Messiah is to be traced to the influence of these two parties.

The Sadducee was the man who believed in particularizing tendencies. He wanted to merge Judaism, in so far as it had human relations at all, with the other nations: in

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other words, to civilize it. To civilize a Jew was to compel him to give up his racial religion. These Sadducees were skeptical, loose-minded people, who had little or no interest in the ancient tradition saving so far as they had to do with the maintenance of the Temple and the Temple revenues. The Sadducee was a man of the Temple.

The Pharisee was a man of the synagogue, and he was a teacher, moral, intensely religious, intensely theological in his mind, and passionately interested in the propagation of the Jewish faith. The Pharisees, before Christ, were the noblest of all the Jews. Their record during the persecutions of Antiochus in the second century before our Lord is perhaps the noblest chapter in religious martyrdom in the world.

No more fascinating study could be suggested to ministers for practically the rebirth of their enthusiasm for the Old Testament than a study of the pseudepigraphy of the Old Testament; I mean, the large collection of apocryphal writings that grew up around the persecution of Antiochus in the second century before Christ.

These two parties were undoubtedly chiefly responsible for the failure of the Jewish people to recognize Jesus Christ as

the Messiah. The great masses of the people in Palestine were herded together as publicans and sinners. They simply did not count. If that may seem a strange view to us, we have only need to look at our self-satisfied, well-dressed congregations today to realize how unreal is the life and the travail and the turmoil of the great unchurched masses of the cities. We do not call them publicans and sinners. We do not call them anything, because we do not think about them. They have almost no reality for our religion.

Palestine was a small country, and the behavior of these common people, who were in the habit of eating with unwashed hands, doing all kinds of impolite things, and oftentimes, in and around the Temple or the synagogue, misbehaving themselves, was offensive to the religious esthetes. But at the heart of Palestinian Judaism was a little group of people known as the devout in Israel. To that group, of course, belonged the father and mother of John the Baptist, and the mother of our Lord, and Joseph, and Nathanael, and others of that type. Old Simeon was a fine representative, one of the most beautiful characters in the early story. They were the devout in Israel. They were longing for the coming of a spiritual Messiah. They were living upon the great prophecies of the Old Testament. They felt that some great event was portending in their time, and they watched the horizon for the appearance of the One whom they called the desire of the nations, the symbol of God's salvation.

You can readily understand how these modest, unassuming saints, without political influence or ecclesiastical position, would have little or no influence on the public mind. And so the poor, blind lamp-lighter, setting aflame in the Gentile world the great fires of God's glory that still shine with ever-increasing luster across the dark Middle Ages, and even in these industrial times, was destined to have in his own midst, and to feel with his hands and see with his eyes, his fleshly eyes, the Messiah, and yet with the eye of the spirit to remain blind!

The Greek Mind.

So Christianity did not move toward the East, as you might suppose it would. But while the door was closed toward the East, it was wide open toward the West, and the underlying reason for that is to be found in the widespread influence of Alexander's conquests on the ancient world. That period of time, from the third century before Christ to the third century after Christ, 600 years, is perhaps the most fruitful single period in the history of the world for the understanding of Christianity. Alexander, you know, was a Macedonian, and yet he had a remarkable vision of the duties and responsibilities of a conqueror. He was not a mere military oppressor, nor was he chiefly inspired with a desire for aggrandizement and the acquisition of territory, least of all in founding a great empire on the model of a Persian or a Babylonian empire.

What Alexander did, in essence, was a remarkable thing. Before he left for his Eastern adventure his preceptor, Aristotle, the great philosopher, said:

"Sire, wherever you go in the Orient, with whomsoever you associate, never let them forget that they are barbarians and that you are Greek!"

The story goes that Alexander said:

"No, that is not my intention! My aim is to give the world a Greek mind."

Now, what was that Greek mind?

First of all, it had at its heart rationality, normality, an utter distaste for eccentricities and extremes; nothing in excess, all things in their place. Rationality, and with it also what we call civilization, or what I prefer to call culture: for civilization is largely a matter of statistics and quantities and noises. With the Greeks culture was something that had to do with the soul, the outlook of the soul, but culture in the most intimate union with political freedom.

If you go to the Far East in the times of the Persians, or beyond that to the Babylonians and the Assyrians, you find civilization. They had reading, they had something resembling science, they had great building, and marvelous ritual, but no freedom. They had civilization without freedom. But in those little Greek democracies you had culture, which stands for the highest civilization.

Alexander proposed to take that Greek mind of rationality, freedom and cultural susceptibility, and spread it over the world until the so called barbarian world should be permeated with this spirit. No one can

exaggerate the far-reaching consequences of that kind of a secular gospel, because it was the fertilization of the vast heterogeneous hordes of the world with that sort of mental susceptibility that would most quickly understand the purport and seize upon what came in the gospel preached by the first Christian missionaries.

The more profound effect lay in the breakdown of the barriers between the East and the West, the smashing of the little city states among the Greeks, the creation of those new moral and personal needs that made men set out on fresh seas and intellectual adventures, and the bringing into the ever-increasing highway of thought and life of all the accumulations of the ancient world. So when Christ was born, those tidal forces, set in motion by Alexander nearly three hundred years before, were flowing with torrential power toward the West, finding their home in the metropolis at Rome. All things, human and divine, traders, priests, fakers, sycophants, philosophers, soldiers, diplomats, all moved along this great common highway toward Rome.

My own feeling is that this movement of Alexander is still going on, for the conquest of Alexander seems to me to be the historical point in antiquity where the inevitable westward movement of all things should have been determined. Since that time all the currents of the world have moved from the East to the West.

We ourselves, in these Western hemispheres, are to a certain extent the debtors to Alexander's influence.

Political Disenchantment.

Now, when you come to the life of the world as it was influenced by the conditions prevailing in that first century before and the first century after Christ, the age in which Christianity appeared, you find one of its distinctive features to be political disenchantment. The old Roman republic, founded originally upon ancient classes and men of great simplicity, of physical austerity, farmers, embattled farmers, if you please, who in order to defend their homes had, by virtue of their contacts and successes against the Carthaginians, developed those passions for political and national aggrandizement and the hurried accumulation of wealth, and along with it found their political institutions inadequate to meet the new conditions, so that the old Roman republic, in all the simplicity associated with it, was slowly and surely dying, and there was nothing to take its place.

Political disenchantment was particularly responsible for another feature of the time, that is to say, religious and philosophical inquiry and susceptibility.

If you look, for example, at the first century before Christ,—well, go back to the revolts of the Gracchi in B. C. 138,—you will find it characterized by six separate civil wars within a hundred years, and twelve legalized massacres, beginning with the Gracchi and ending with Cæsar and Cicero, the country overrun with foreign soldiery, the peasants dispossessed of their small farms, Rome filled with political adventurers and military swashbucklers. Yet rising out of it, even as since the Great War we have in our time new susceptibilities coming into the world, was an intense interest in new things, especially religious and moral things, and a tendency to inquire, what might be called a combination of eclecticism and syncretism. The word "syncretism" means a tendency to put together institutions and tendencies that appear to be disharmonious. "Eclecticism" means a type of mind ready to consider anything that has virtue in it.

We have got those things today, because our age is like that age. Christian Science is a capital illustration of a syncretistic religion. The eclectic type of mind, that is so often exploited among the gay-hearted fraternity today as broad-minded, is a type of mind that is so broad and open that it retains nothing long. There were those among the Athenians who wanted to hear nothing but what was new, and were more interested in forms of thought than in the content. How common that was on the surface, and yet underlying it there were profounder things. For example, Cicero. He had a mind ready to consider everything that came from the old world, so his writings are full of philosophic speculations and moralizings of one sort or another. Cicero is a fairly good example of the kind of discussions and the sort of conversation that went on in the country houses among the Romans in the period preceding the coming of Christ.

If you study philosophically the movements of history, I think you will be impressed with this fact, that the word "evolution" or "development" is generally assumed to indicate an unbroken continuity in the movement from lower to higher things. Yet nothing is so misleading as that conception. If you look at the progress,—and you must remember that the word progress never got into the vocabulary of human nature until the 17th century; the Greeks knew nothing and thought nothing about progress; it is a recent thing. Progress connotes to the ordinary mind an inevitable and unescapable evolution from a lower to a higher state, particularly in America, where we are still under the delusion of the common hypothesis that being the best people on the face of the earth, we need pay little attention to our own moral or personal development because we are going to be carried on by the sheer force of events, the logical movement from lower to higher things. But if you look at that movement you will see that it is broken by two disturbing and dissimilar sets of phenomena, one known by the term efflorescence, and the other by the term disintegration.

Efflorescence is a term used by historians to describe this fact, that sometimes a nation will advance in one direction within a generation or so further than all preceding generations have done. Thus, we go back to Athens for our ideals of art to this day. The conquest of Alexander the Great is another efflorescence in the domain of political and social experience. The first century of Rome was another efflorescent period. The Italian renaissance was another. The age of science and industrialism in the 19th century is another. But the period of disintegration illustrates this, that the vitality and life and strength of a people will go from them in an equally short time, and by what seems to be mysterious forces, leading to wreck and ruin.

The breakdown of the Greek city state is an example of disintegration. The fall of Rome is another. The Dark Ages and the barbarian conquests in Europe and the Great War in our own time are others.

There are in every age two different types of mind. There is what William James loved to call the tender-minded temperament on the one side, and the thick on the other side; the tender and the tough; the once-born and the twice-born. Those types of mind appear at the same time.

There is the tough-minded man. Your enthusiastic and successful Rotarian orator belongs to the tough-minded species. All things are well with him. He is an optimist, whatever that means,—he never analyzes it. He is all for progress. Everything is lovely.

Your tender-minded man, perhaps with a more prophetic susceptibility, who is hurt by the seeming discontinuities and disharmonies of the present, his neighbors call him a pessimist. The reason is that these two men see the reverse sides of the same shield. One sees efflorescence, the other sees disintegration.

You have in that first century before Christ two superb minds, Lucretius and Virgil. Lucretius saw disintegration everywhere, the end of the world. Everything was going down into disaster. He said the curse of the race is religion,—and by religion he meant the fear of demons and the belief in another life and all the horrors of the underworld. He proposed, by a study of the nature of things or the application of what we shall call science, to remove these bugbears from the hearts of men, that they might have peace in an unbelievably hard age. Side by side with this man is that clear-souled, sweet-voiced nightingale, Virgil, looking upon the more beautiful side of efflorescence. He preaches a faith that is almost that of Isaiah. Many have supposed that he may have been influenced by Isaiah, in the Sibylline Oracles that came filtering through Roman thought, to prophesy the advent of a divinity in his fourth Eclogue, prophesying the coming of one who would be the world's deliverer.

The age was sick and tired of philosophies, tired of formal, official religions, longing more than anything else for a personal religion, a religion that would redeem them and keep them safe in a world that was growing increasingly difficult to live in.

All of that is involved in the consideration of the environment in which Christianity appeared. It is hard to turn from it, because it is unbelievably interesting.

The Jew of the Dispersion.

One of the factors which explain the

westward movement of Christianity is the Jew of the Dispersion.

You all know what that phrase means: how the great majority of the Jews, for reasons of trade or reasons of livelihood, had to migrate from Palestine. They can live anywhere, and, seemingly, succeed anywhere. The Jews spread all over the known world, and at the time of the empire there were from five to eight million Jews living abroad; and not only living abroad, but they were born abroad. They were in all respects except religion Greeks. They spoke Greek. They thought like Greeks. They understood and appreciated Greek culture. They had a Greek Bible. Very likely few, if any of them, could understand the Hebrew or the Aramaic language. They had their Septuagint Bible, or Old Testament, in which they read their own Scriptures, and they were more and more susceptible to the humanizing culture of the Greco-Roman world.

In that environment the Jew developed Judaism in the synagogue rather than in the elaborate ritual of the Temple. By virtue of that escape from all influences of ritualism and formalism in the synagogue, there was what we might call an opportunity for free discussion of religious and moral questions, such questions as were constantly debated in the centers of learning. I dare say, in those times on any street corner in Antioch or Rome, or any of the great towns in Asia Minor, you would find groups of men debating on religion and morals, as you do today. They had their Greek Bible, and yet they were loyal to the Palestinian tradition, because they would go back on occasion to Jerusalem to some great feast of the Jews there.

That explains the company of people present on the day of Pentecost. The reading of that list is like reading the story of the Jewish Dispersion.

Instead of being interested in the minutiæ of Moses' law, as interpreted by the Pharisees, they put the emphasis on the great structural significance of Judaism: one God, monotheism, the primacy and authority of the moral life, and the happy life based upon those convictions. They had great faith in God, and such a God! The God of Abraham, Isaac and Jacob, the God of Isaiah and Hosea and Amos, Ezekiel and Jeremiah, the God of the Psalms, of great and glowing life: not hard, repulsive legalism, such as the Pharisee held, but warm and vibrant, rich and beautiful, colorful, filling the needs and necessities of their souls. Their life challenged the curiosity of their pagan neighbors. Peter has a wonderful phrase where he says, "Do not suffer as a malefactor! Be careful of your conduct! And if any of you are taken and punished because you are a Christian, bear it like men, and so stand up (I am paraphrasing his thought, of course), so stand up under these heavy burdens of the time that those who are breaking under them will come to you and say, 'Tell us the reason for the hope that is in you! How do you bear up in the face of these things?' Then you are to say, 'We have sanctified Christ in our hearts as Lord.'"

Now, having said that, it is difficult from one point of view to explain the influence of these dispersed Jews on their pagan neighbors in the face of what we know of the literature of the time. Yet those of you who have read that extraordinary book of Deissmann's on the life of the ancient times remember that in the opening chapters he reminds us that the literature that we know, or rather what is known as literature, the writings of that period, have to do with the point of view of the cultivated man. But the point of view, the language, the mental reactions of the proletariat, the great masses of people whom Stackpole describes as the dim people of the roads, those vague, peering faces that one sometimes sees in a clairvoyant study on the screen of eternity, peering at you like Raphael's background of baby faces in the Sistine Madonna,—they have not the reality of human faces, and yet they seem to be articulate and hungering to express their mind,—Deissmann says most truly that the language of these people is the language of the New Testament. How unlike the Greek of an Attic writer is the New Testament Greek! It is the language of the common man. Deissmann summarizes much of it up in that book of his. Here is a man who wants to buy a pig. He uses the very idiom of the New Testament in his desire to buy a pig. Here is a man writing to his wife about the care of a baby, or about the farm, and you have

the idiom, the language of the New Testament.

What a thought that is, that here is a book and a religion rising out of the common life, cutting itself loose from the sophistry and fed-up temperament of the more or less rich and powerful element in society, and yet proving itself virile enough not only to persist in such a time, but to conquer in such a world as that by sheer force of spiritual power!

Why did these Jews, in spite of their unloveliness to the Gentile mind, make so strong an appeal to the Gentile? It is because they emphasized subordinate things. They kept in the background of the established life to soften Gentile susceptibilities. They professed great confidence in the ethical monotheism at the root of their faith. All honor to these wonderful Jews of the Dispersion!

God-Fearers.

There is a most appealing and engaging company of folk known as the God-fearers of the New Testament, the God-fearing Gentiles. It used to be supposed that the God-fearers were proselytes to the Jewish religion. They were on the fringes of Judaism, but they did not yield to Jewish customs. They were in love with the ethical life, and they really loved the Jews.

That Roman centurion, whose servant was ill, he was a God-fearer. The captain of a Roman guard was a cruel man ordinarily, but what do these Jewish neighbors say when they come to Jesus? They say, "He loves our nation, and has built us a synagogue." Imagine what that man's friends would say, especially the higher officers, as he stood in the wine-saturated atmosphere of the household of Felix or Festus, or other men of that type! They said, "He loves the Jews, these swine, and he has built them a synagogue!" That man was a God-fearer.

Lydia, the seller of purple, was a God-fearing Gentile, the first convert of Paul's on European soil, and possibly the first Gentile woman to come into the Christian church.

These wonderful people are spoken of throughout the New Testament as the God-fearers, those that fear God. So when Paul went out to preach in the Gentile field, he had already prepared for him a great company of candidates for Christianity.

You know what Paul did at Corinth. He went into the synagogue, and he preached to his brethren, he addressed these God-fearers. He organized a Christian church out of those prominent candidates for Judaism. What happened there happened everywhere else. When he went to Antioch he addressed them there. He had them constantly in mind. That great group, not only great in quantity but certainly in quality, the rarest and finest type, who had a faith greater than that in Israel, as Jesus said of the centurion, these were gathered about the synagogue, waiting for the coming of the great missionary.

The impression that has grown on my mind in the last fifteen or twenty years in regard to this westward movement and all that it is in contact with is twofold. First of all, it strengthens one's faith in providential arrangements, that there is at the root of human history a creative intelligence, shaping the ends: in other words, life in harmony with his own plan. The other impression is the enormous contribution that all these races of men have made unconsciously to the spread and understanding and fertilization of our religion, so that as one broods on it you not only feel the presence of God in history, but you feel the oneness of the human race, the comparative unimportance of varieties of nations, and the essential and appealing importance of being of one blood, all nations of men, for to dwell upon all the face of the earth, that they might feel after him, and find him in the domain of their own understanding.

No wonder, as one contemplates that movement, moving out in the parochial environment of Palestine, permeating the later societies and civilizations of Europe, and then, following still the impetus of Alexander's conquests, crossing the sea to build here in America a democratic civilization. And now in these later times, under the influence of trade and learning, and preeminently the Christian missions, returning again to its ancient home in the Orient, from which undoubtedly, though not in your time or mine perchance, new light will break to bring to our jaded, wearied, pitiful world in the West a richer sense of the incarnation and the all-inclusiveness of Jesus Christ.

THE LAST STEP.*

Rev. J. C. Massee, D. D.

And he went forward a little, and fell on his face saying, My Father, if it be possible let this cup pass away from me! Nevertheless, not as I will, but as thou wilt! Matthew 26. 39.

There is a high hour in every life from whose decisions and determinations destiny takes its course. Indeed, the history of any human life may be largely written around its crucial moments, where decisions are required and choices are made. There is some one point, some one moment from which all the day takes its course; from which its streams of joy, interest and service are set forward upon or deflected from the way of peace and power. Since men may largely determine their own high hours of the day and of life it were well to give heed to the lessons suggested in this simple statement of the last step taken by the Lord Jesus Christ.

Let us weigh our days in the light of their decisive moments! How small a thing turns the needle from the straight course and from the safe way, and the life from the path of purity and of safety! How small a moment may decide the day's happiness, its influence or its service! The whole day may be ruined by an impatient word, a prejudiced judgment, a hasty decision, a fit of ungoverned temper.

There was a distinguished preacher in this country who, some years ago, committed suicide. His friends were tremendously interested in and concerned by his tragic end. Reasons were sought for so great a violence, utterly out of character with what was known of the distinguished minister. He was winsome, charming in manners, gentle of spirit, cultured of mind, devout in life. It developed that he had not been happy in his home. It was said that his wife was the only daughter of a wealthy home. Risk enough in such a marriage! This particular wife was said to be governed by an eccentricity. She permitted no one to speak to her in the morning until a certain stage of the breakfast had been reached. At that point she laid down her spoon, greeting her family, and the day flowed on from the moment of her release of the amenities in her home. Think of having the whole life of a home geared up to a woman's whim! It was hardly to be wondered that domestic infelicity followed, that despair of happiness came upon the heels of misunderstanding, and that the desperate expedient of self-destruction became the way out sought by a disordered mind.

It is well for every man and woman to have an early hour of the morning for keeping tryst with the Lord Jesus Christ, to set in order life's affairs, to wait for his wisdom to be given for the day's events, expected and unexpected; a moment in which to put the reins of the government of life into his hands, so that from that hour one might go forward in the assurance of wisdom in choice and righteousness in action.

But let the real emphasis rest here upon the fact that not for the day only, but for each life there is the high hour: the moment, perhaps the second, of decision, from which life takes its course, and by which destiny is ultimately determined; when a man turns to the right, or turns to the wrong; when he sets his will to obedience, or to disobedience; when he receives the Christ of God, or rejects him.

What is true of other men was preëminently true of the Lord Jesus. He had his high hours. There was the moment in which the people sought to destroy him at Capernaum; in which Satan sought to destroy him in the storm at sea; in which the people sought to take him by force and make him a king; in which the first confession of his deity was made by his disciples. These were high hours, but the supreme high hour came here in the Garden.

He had left the eight at the gate as he entered. They had done their best to follow him through the tragic experience of that great night. They had given to him of their sympathy and love and understanding as far as they could go with him. But they were typical of that great host of those who accompany the Lord Jesus in life's journey, but are able to follow only just so far; who are never able to pierce the deeper darkness

* Northfield General Conference, 1926.
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of those tragic experiences with which he is so frequently concerned in the world. They will go with him to the gates of his oft-repeated Gethsemane: they will never be able to pierce to its inner gloom, nor share its further-on experiences.

There are multitudes who have a certain relation to the Lord Jesus. It is perhaps a relation which assures them of a final salvation, but it is also a relation which gives them no present assurance of intimacy of fellowship, or realization of the completeness of that union which makes for perfect understanding and perfect partnership with the Lord in the life eternal. Thus there were the three, Peter, James and John, who had gone with him into the Garden. They had pierced more deeply the secrets and experiences which were peculiarly the Master's. They had been in the house of Jairus when he raised the little girl from the dead. They had seen his glory on the Mount of Transfiguration. They had been always first in the group of disciples among the twelve, and now they with him leave the eight and penetrate into the darkness of tragic Gethsemane. But they too reach their limit, they too stop short of the final step of his soul-travail. Of course, it is beyond question that there were also experiences which he must bear alone. No one could share with him the treading of the wine-press of God's wrath, the darkness of the Father's averted face, the agony in which his soul was made an offering for man's sin. There was a place to which he must penetrate and offer himself there for the full doing of the Father's final will for him.

Bearing Our Sin.

What did the tragedy of Gethsemane mean? Many explanations have been offered for this prayer which Jesus prayed in agony upon his face. It must have been something awful and overwhelming if Jesus found it so hard to bear.

Was this dread cup merely the bodily pain and the shame of approaching crucifixion? Was it merely the interruption of a good man's course of self-denying and loving usefulness?

The agony of Gethsemane and the cry of the forsaken one on Calvary can be accounted for, in one of strong and sinless character, only when we remember how it is said: "Him who knew no sin he made to be sin on our behalf," "He was wounded for our transgressions, he was bruised for our iniquities," "Who his own self bare our sins in his body upon the tree."

Many speculations have been adduced to interpret the agony of Gethsemane. Men have thought that Christ feared lest his resolution to suffer would give out. Some have said that he feared lest his bodily strength would not endure the tortures of Calvary. But none of these are adequate explanations of that terrible hour of self-emptying and indescribable agony. I am sure that there was more here than the bearing of our sins in his body. Not only did he bear our sins in his body on Calvary, but there is something here for the removal of our sin. Sin itself must be taken account of. His soul was made an offering for our sin.

Some years ago there was in my congregation an old woman,—at least, she seemed old,—broken, uncouth, with hardly one prepossessing or attractive characteristic. Ordinarily I think of an elderly woman's face as the most beautiful of all human faces. If she has grown old with grace, then God has been able to write into her face the history of all life's experiences, the sharing both of the human and of the divine. There is there the mingled record of pain and pleasure, of the sunshine and the shadows of life, of love and love's pains, all the glory and joy of wifehood, of the travail and dis-

cipline of motherhood, of personal and community experiences that wrap within themselves life's tragic histories. But there was nothing of that to me in the face of this old woman. I avoided her whenever possible. Without doubt she knew of my aversion, but it has always been my habit to see those who come to see me. With Phillips Brooks, I wish to see all who wish to see me. One morning, therefore, when my telephone rang and my office secretary told me that there was a woman who wished to see me, I asked for her to be sent up. A few moments later this old woman stood in the doorway. There was no escape, so I bade her enter.

She took the chair, saying: "I know you do not wish to see me, but I have a breaking heart today, and you are my pastor. There is no one else to whom I can turn. I must have someone to share with me my burden, and offer with me a prayer."

Then she told me her story. A good many years before her brother had committed a crime. The detectives had been able to fasten the crime on her household, but not on any one individual. When she knew this she went out and deliberately drew attention to herself, created evidence indicating herself as the criminal, and on the night before the arrest was to be made she fled in the darkness, that by her sacrifice she might save her brother. From that hour on she had been an exile in the world. She had no home, no friends. And now she was broken-hearted, for the news had just reached her that her sacrifice was not sufficient. Her brother had continued in his course of sin. He had at last been detected in crime, had stood trial, and had been sentenced to a term in prison. She came to ask me to pray with her that God would accept her sacrifice for him, and upon the basis of her sacrifice save his soul.

It was heart-breaking to listen to her story. But still deeper was my sorrow when I had to say:

"I cannot pray that prayer with you."

You see, it was just at that time when everywhere in this land salvation by khaki was being preached. We were told, that men who made the supreme sacrifice for their fellows, their country, or their cause, were acceptable to God upon the basis of their own sacrifice. We were often hearing the Scripture quoted, "Greater love hath no man than this, that a man lay down his life for his friends." But we were not hearing that blessed, though terrible statement: "God commendeth his own love toward us, in that while we were yet enemies in due time Christ died for the ungodly." No, it takes more than a friendly sacrifice to save a sinner! It takes the self-emptying Son of God, offering his soul in substitution for the sinner, and his body as the scapegoat bearing his sin.

So I had to say to this old woman: "I cannot pray with you for the salvation of your brother upon the premise of your sacrifice. But if you are willing to repudiate any merit in your sacrifice whereby to claim the salvation of your brother, I will offer with you a prayer on the basis of the shed blood of Another who gave himself, the just for the unjust, that God might be just and justify the sinner."

After a time of struggle she came to see it, and we prayed together. Within three months her brother was marvelously saved. So astounding was his experience that he was paroled from prison and permitted to go to France and drive a truck that he might preach there the gospel of Christ to the boys in the trenches.

Now it was a great thing for that woman to have borne the sins of her brother. It is a great thing for Christ to have borne the sins of many in his own body on the cross, but even this is not enough. Two things are required for our salvation: the one, that he should bear our sins in his body; the other, that he should make his soul an offering for our sin. It was the latter of these as the first requisite of redemption that Jesus was required to undertake in the Garden of Gethsemane. There God asked him, who was incarnate holiness, to become incarnate sin. Even as it is written of him: "Him who knew no sin became sin on our behalf, that we might become the righteousness of God in him." It was there that the Master came upon the necessity of his final and complete self-emptying. It was there, in this tragic Gethsemane experience, that "he counted it no prize to be on an equality with God, but emptied himself, and took upon himself the form of a servant, so that being

fashioned as a man he might become obedient unto death, even the death of the cross, that unto him every knee should bow and every tongue confess unto the glory of God the Father."

Now when he goes to Calvary he will die there not alone as my sin-bearer, but as my sin. I had never understood the fulness of my salvation, the completeness of my redemption, until I saw that in the Word of God I died unto sin once with him, and my sin died in him!

I have brought you in this message an exposition of what I believe to be the supreme high hour of the Lord Jesus. He went forward a little, and fell upon his face and prayed. It was upon that final step that he took that the destiny of three worlds hinged. Had he not taken that last step of complete self-emptying, the gates of heaven would have been draped with a crêpe of eternal sorrow, and all hell would have broken loose in a pandemonium of devilish glee, and this world would have been in eternal despair. But he did not refuse the dregs of the cup of man's sin, he did not dispute the demands of God for the last step of the way of self-emptying. He went forward a little, and fell upon his face and prayed.

I have in my study a beautifully colored picture of the Master in Gethsemane. He is portrayed as kneeling upon his knees, his elbows resting upon a stone, his face uplifted in petition. The coloring of the picture is as beautiful as its interpretation is false. Here was no kneeling posture! He fell upon his face in the travail of soul so great that by its pangs life and immortality might be brought to light.

The Last Step for Us.

The Master took the last step and emptied himself that from that point and upon that premise he might make demand upon our souls.

You have read his invitation: "If any man will come after me, let him deny himself, take up his cross daily, and follow me!" You have heard much talk of self-denial. We are exhorted to make self-denial gifts, and practise self-denial days, and exercise self-denial abstinences. These may be good things to do, but they are not within a million miles of what the Master meant when he said, "If any man will come after me, let him deny himself!"

Perhaps we will have to put his statement into less cultured rhetoric but more rugged strength in order to understand. Hear him then from the heart of Gethsemane, at the place of his complete self-emptying, self-denial, saying: "If any man will come after me, let him deny his self!" That is, let him say "No" to his self! Finally, fully, let him say "No" to his self-love, his self-will, his self-way, his self-indulgence! Let him crucify self! Let him reckon himself to be dead unto sin, unto self, and alive unto God for evermore!

If you would know the fulness of Jesus Christ and his grace and glory in your life, if you would have the final and full consciousness of the indwelling of God's Spirit, if you would know the complete fellowship of the Father, it is that final step that you must take. You too must go forward a little, and empty yourself of yourself that you may be filled with all the fulness of God in Christ Jesus. There is a cross and a crown in every life, and you give the cross to Christ and seize for yourself the crown, or you put the crown on the head of Christ and consent yourself to go to the cross. To choose the way of the crown is to miss life. To choose the way of the cross is to find life, for he who loses his life for Christ's sake shall find it, and he who would find his life shall lose it.

In one of the smaller galleries of Naples there is a beautiful picture in splendid colors, the perfection of art. But it is more than art. It is a picture of the artist's conception of the matchless Man. Facing him is a woman, in the maturity of her youth's beauty and charm. She holds suspended in her hand, halfway between his head and hers, a golden crown. Underneath the picture is written in Italian this question: "Whose head?"

Ah, yes! That was her supreme question, and it is yours and mine. The question of all questions, in man's answer to which may be the tragedy of eternal doom or the triumph of eternal blessedness!

Have you heard this call of the Master? Is there some step he is waiting for you to take? Have you just fallen short of the fulness of conscious salvation? Have you

just missed the perfection of the heavenly light? Are you still following afar off, as did the disciple on the night of his betrayal? Come all of the way to him now! "Take the last step of the way!" Pierce through the darkness of the doubts and the shadows! Pluck out your eye, cut off your hand, put to death your members, but come all the way with Jesus your Lord into the Garden! I promise you that when you are fully emptied of your self you will be filled with all the fulness of God in Christ Jesus the Lord.

There is some sacrifice he has been asking you to undertake. There is some gift he has asked you to make. There is some loved one whom you must surrender to his service. There is some secret sin that he wants put out of your life. Oh, you know, and he knows whether you stand waiting, trembling at the gate, or stopping with the three. Why not now? Come all the way! Here he waits for you and holds in his hands for you the riches of eternal blessing and eternal joy!

THE DOCTRINE OF LOVE IN THE NEW TESTAMENT—VIII.*

Rev. James Moffatt, D. D.

1 Corinthians 13 (continued).

I now pass on to look at the four temptations to mutual Christian love that the apostle notices.

The first is the one we have already mentioned, the danger of moral unreality, Romans 12. 9:

"Let love be without dissimulation! Abhor that which is evil! Cleave to that which is good!" Or, "Meanwhile, let your love be a real thing, with a loathing for evil and a bent for what is good!"

There is an unreal Christian love which has no deep moral or intellectual interest, a love that simply is content to smile and be on good terms, to maintain pleasant relations with people, without serious concern whether others slip or fall.

One of Paul's points is that you cannot have a real Christian love unless you have a loathing for evil. There must be a negative point to your magnet.

In one of Voltaire's letters I came across the criticism he gives of a French drama. He says the obnoxious feature in this drama is that the heroine has only got one sentiment. She is always saying, "I love." "I love" is a fine phrase, says Voltaire, but we must not say it too often. Sometimes we must say, "I hate."

Paul says to the Roman Christians: "Do not always be saying 'I love'! Sometimes, because you love, you must be saying, 'I hate.' Let your love be a real thing, with a loathing for what is evil," a loathing for all that is corrupting in the life around you, for every individual and organization that deteriorates the life, especially of young people.

Secondly, a danger that appeals especially to those of us who are ministers, the danger of flattery. In the first chapter of Galatians, verse 10, Paul says, "Do I now persuade men?" Am I appealing to the interests of men or of God? Do I seem to please men? If I please men I would not be a servant of Christ.

In his 1st Epistle to the Thessalonians, the first church he wrote to in Europe, he says he never flattered the church. In the second chapter, over and again he says, "Now, you are witnesses, and God is my witness, how we treated you. You remember our toils and our labor, how we preached the gospel to you not for money. We behaved gently. We did not seek honor for men. We commended the love of God."

The temptation to flatter his audience is one of the subtle temptations of a Christian minister, meaning by flattery the desire to tell the people what they want to hear, to flatter their prejudices; not to be their guide, but, as it were, to maintain an easy-going relationship.

Paul found that difficulty in the early church as an apostle, and protested that he had always been sincere in his Christian love. He loved people so much that he

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sometimes rebuked them and told them their faults plainly.

Flattery is one of the subtle temptations of all Christian life. I am afraid we all like praise, even when it comes from the uncritical. We are not disposed to criticize those who offer us approbation. We criticize acutely those who differ from us, but when it comes to their offering us advice, we shut our eyes blindly to what is given to us, and the result is, of course, a loss in moral fiber.

I have heard Dr. Denney in Glasgow addressing divinity students who were leaving our college for the ministry, and one of the sharp things he said to them for their good was this,—he often spoke to them about the last chapter of John's Gospel, "Feed my sheep," the pastoral care of a congregation,—"Now," he said, "do not become the pet lamb of your congregation!"

There are some ministers who become the pet lambs of their congregations. They have a nice time. They are fondled and petted. "Feed my sheep!" We have to be shepherds and take the flock where we know they ought to go, not where they think they ought to go.

From the highest motives men may seek to avoid differing from the opinions of a congregation, and so fail to give them moral leadership and the awakening and stirring of their consciences.

Thirdly, one great danger of Christian love is that it fails to carry with it what we might call mental integrity. The warm heart is, sometimes, an accompaniment of the empty head.

In the Macedonian churches Paul found an instinctive and racial warmth of affection. In writing the Philippian church Paul recommends that, as he does to the Thessalonian church. He had no need to tell them to love one another, but in the 1st chapter of Philippians he says to them: "Now, with regard to your brotherly love, here is my prayer for you: I pray that your love may abound yet more and more in knowledge and in all judgment (that is, in knowledge and in all manner of insight), that you may approve the things that are excellent, and that you may have a sense of what is vital."

You see, Christian love, warmth between members of the community, requires to ripen into a grasp of truth. Warm feelings require moral penetration, a mental and ethical grasp of truth, if they are to do their perfect work.

It is not enough to be on good terms with people in the community. You must have moral discrimination. Your love must abound in knowledge and in judgment.

In Shelley's "Prometheus" there are these lines:

"The good want power, but to weep barren tears.
The powerful goodness want, worse need for them.
The wise want love, and those who love want wisdom."

This is character analysis of the defects of life. You get good people, and they have no power except to wail over the ills of life. You have people with power, and they do not have goodness. You have wise people, but they do not have affection. You have people with love, and they want wisdom. As Paul says in the letter to the Philippians, "Let your love abound in knowledge and in judgment!"

Prometheus, in this poem, replies to this. He says:

"Thy words are like a cloud of winged snakes,
And yet I pity those they profit not."

Meaning that it is a stinging and unwelcome thing to be told that the sentiment of love is not enough, that love requires wisdom and discrimination: but it is good to be sharply reminded of this fact.

That is where the apostle in this prayer for the Philippian church recalls them to the uncomfortable and unwelcome consciousness that it must supplement Christian love with knowledge and wisdom.

A large part, friends, of the idealism of our day, the humanitarian feeling of our age, is just running to seed for this reason, that it is not based upon accurate knowledge of facts. Hard study of facts, discrimination, moral judgment, is absolutely essential of Christian love, or any kind of love, is to become fruitful and coöperative in the church or in the state.

Fourthly, the last danger of Christian love is that it stops short of acts.

The best illustration of that is in the 2nd Epistle to the Corinthians, the 8th chapter. Paul had started in the churches what he calls a great collection for the saints, a collection that the Gentile Christians were to make for the Jewish Christians in Palestine, one of the great binding powers of the early church.

It is a great marvel to think how Paul managed to prevent the early church splitting in two. If there had not been any more Christianity in the primitive age than in our own age, the early church would have been split into half a dozen sects and denominations, Jewish Christians and Gentile Christians. One of the things that Paul did to weld them together was to start a collection for poor Jewish Christians, and get the wealthy Gentile Christians to subscribe. In the course of that collection he went through Europe, gathering money.

The Macedonian church had done their share. He now writes to the Corinthian church, and tells them that they must also set a good example to others. He says:

"I am not issuing any orders to you about this collection. I am only using the forwardness of others, that is to say, the excellent generosity of others, to prove the sincerity of your love, to prove how sterling your own love is; and you must prove the sterling quality and sincerity of your love for the church, not by talk, but by generosity, taking the practical form of an action and a subscription."

In the Corinthian church Paul found that the emotion of love was apt to be checked by the sense that it need not go beyond words. The Greek love of rhetoric poured out its Christian love into ecstasies in the church. Paul says, "Now prove the sincerity of your love by going beyond words into the practical service of other Christians who require that help that you, and you alone, can give!"

The fourth temptation, therefore, of Christian love is to stop short of acts, and if it does that, it is insincere.

The love which works clear of these four temptations has its great end and sphere in the unity of the church. Twice over Paul mentions this. First, in the interesting passage at the end of 1st Corinthians 16 he says:

"Watch ye, stand fast in the faith! Quit ye like men! Be strong! Let all your deeds be done in charity!"

Why does he add that? Because it is possible to be strong in Christian work and at the same time to be uncharitable. There are men, for example, who do excellent service in the church, but they must get their own way. You dare not differ from them. You have got to conciliate them and almost wheedle them before you can get anything done. They are strong men, men of influence and position, but they do not do their work in love.

Often in small country churches—in our land, at any rate,—the leading rich deacon can be a perfect little tyrant over the whole congregation. He is a strong man. He does his own work. He is watchful, alive, but he so dominates that little church that sometimes the minister dares not raise his voice.

Paul was without any illusions, and writes to this Corinthian church: "Now, play the man! Be strong! Let all you do be done in love!" That is what binds people together.

The other passage I call your attention to is the passage in Colossians 3. 14. I quote it because it is rather an interesting little passage. Paul says: "Above all things, put on charity, which is the bond of perfectness!"

What is the meaning of the "bond of perfectness"? I should say it is this: to put on love you must be loving, because love is the link of the perfect life. It is the one place where Paul uses the word "perfection." What he means is the full expression of the divine love in the community. Love inspires this perfection, this fully developed life, because it holds Christians together in fellowship.

Love checks the selfish, hard tempers that keep people apart, and the perfect life of the church is one free from vice and immorality, from dishonesty and untruthfulness, from prejudices of nationality and class, from the selfish and unforgiving spirit. That is what is meant by love being the link of a perfect life.

Individuals and communities, says Paul, must be linked together by this spirit of love which holds the weak and the strong in communion; and all tempers, all bitternesses

and harshness are a breach of this common life.

This is where love enters in as the bond of unity in the church. We shall see this much more clearly put when we come to deal with the life of the primitive church in its various manifestations.

Love for Individuals.

I want to close today by calling your attention to Paul's use of love for individuals, which we find in all the epistles.

Paul is repeatedly calling people "Beloved": "My beloved Philemon," "My beloved Epaphroditus." But he did not do that indiscriminately. When a man says, "My dear fellow," you know he is going to say something pretty sharp. "Dear" is often a kind of paving of the way for stone-throwing. When Paul used "Beloved" he did not use it in that sense, nor did he use it indiscriminately. Paul did not call people "dear" in a hurry, but he had the great power of attaching other people to himself. That is a remarkable feature in a man like Paul, because one of the great temptations of all organizers and leaders of a great public movement is to put the movement so far ahead of them that they forget individuals.

A man who is devoted to a propaganda or a cause is extremely apt to neglect personal relationships, except in so far as he can use them for his almost ruthless advance of the interest and the cause.

Personal affection distinguishes Paul in the early church, and it is one proof of how deeply he entered into the spirit of love in Christians that while he was absorbed in the cause of the gospel, and sacrificed anything for it, he never forgot to lavish interest and kindness upon those who were his colleagues and helpers. That is not a thing to be taken for granted.

I think one of the most wonderful illustrations of this danger is given in your own literature, in one of Nathaniel Hawthorne's novels, "Blithedale Romance," which is based upon his experience at Brook Farm, the transcendental sociological experiment.

If you have read that novel you remember his study of a man called Hollingsworth, who lavished his whole affection unselfishly upon a philanthropic theory, who poured out his benevolence along one channel, and had no time to waste or to spend upon the natural sympathies of those living at his side. He had given himself to the overmastering, overruling purpose of life, and he kept no friends. He sacrificed any man or woman who came across his path, desiring only to use human life to forward his own end. He had a kind of impersonal devotion to the cause that made him cruel, and even selfish, and certainly unresponsive to the needs and the appeals of men and women in his community.

That is a temptation of all the great organizers in the world. But Paul avoided that. He escaped the cold enthusiasm of the fanatic, and he respected individuality in his colleagues and helpers, and showed the most interesting, affectionate care for the friends whom he made in church after church.

It would repay you and surprise you to turn over, some day, two or three of Paul's epistles, and just notice the people whom he calls "Beloved," and the times at which he calls them "Beloved." That word is never thrown carelessly abroad.

Love of All Men.

I want to speak about the last circle of all. We have been speaking about Christian love in the churches. Did Paul extend the use of love beyond the churches? There are three passages which prove that he did.

The first passage is in 1st Thessalonians 3. 12, the first epistle he ever wrote to a Christian church. In that epistle, at the end, he says: "May the Lord make you increase and excel in love to one another and to all men!" That is, your love is not to be parochial, or even confined to members of your own Christian church. It is to be for all at Thessalonica. The church is not to be a religious club, and your duties confined simply to members of the club. "Excel in love to all men."

In the same epistle, the 5th chapter, he says though they were hurt and thwarted often by those who are outside, "Be patient to all! Never lose your temper with anybody! See that no one pays back evil for evil, but always aim at what is good, both among yourselves and to all men!"

You see again the extension of Christian love beyond the limits of church members.

Lastly, in Galatians 6. 10: "As far as we have opportunity, let us do good to all men, but chiefly to those in the household of the faith!"

The reason for the few references to the outside love in Paul's epistles is this: The epistles were written for the churches and their own needs. Secondly, Paul made a healthy insistence upon the duty of loving the person next you. God loves from whole to part. The human soul must rise from the individual to the whole.

To make love practical, and to keep it from becoming a vague sentiment, Paul crystallizes Christian love into love for the fellow members of the church, keeping steadily before their minds the duty that they were not to confine it to the church, but to let it go beyond the immediate circle, as Jesus taught, to all men in need.

There are few of us who have the opportunity and the power of working for the many, but there are still fewer, if there be any, who have not both power and opportunity of self-forgetful devotion, of actions which externally are insignificant, but are, on their spiritual and subjective side, of eternal and absolutely universal importance. That is the restricted and yet permanently significant sphere of Christian love in the communities.

The Debt of Love.

Paul, in this stress upon love, seems to me to bring forward two points that are already noticed by us in the teaching of Jesus. First is the extreme seriousness of love. Love in God, according to St. Paul, as we have seen, is bound up with redemption. Jesus Christ taught that the world was a place in which irrevocable decisions were made for character, decisions that affect human destiny. And this life of ours, under the law of love, is an austere and severe discipline. Our freedom of will has responsibilities attached to it, and the enjoyment of life means a heavy responsibility before God. That is the first point.

The second point is that Paul uses the love in his mission. "I am a debtor," he says, "to both Jews and Greeks, barbarians, citizens, bond and free."

The debt Paul owed to Greeks and barbarians was the debt of love. He went to these people not in any paternal spirit, not representing a higher civilization, but with a sheer gift of the love of God that had melted and moved himself.

"I am a debtor both to Greeks and barbarians." It is easy to be a debtor to Greeks. It is not difficult to be a debtor to the barbarians, meaning non-Greeks. I mean, to be a debtor to Greeks is that you feel you have a mission to the cultured. To be a debtor to the barbarians is to have a mission to the uncultured. It is not difficult, according to our temperament and training, for us to recognize one or other of these phases, but the real Christian minister should be able to speak both to the cultured and the uncultured as he has the gift of Christian love.

That is the supreme test of the Christian ministry. That is apostolic. "I am a debtor both to Greeks and barbarians." The distinction is difficult, but it is not difficult for those who take it in Paul's sense, and with Paul's view of bringing to them the love of God.

That is extremely important today, the use of Paul's teaching upon love in relation to Christian missions. Not long ago a prominent Hindu was speaking to a young English friend who was thinking about going to India as a missionary. Here is the significant thing this Hindu said to the Christian missionary:

"Will you be able to make yourself one with those whom you call natives, not merely in habits, but in love? It is utterly degrading to receive any benefit but that which is offered in the spirit of love."

God is love, and all that we receive at his hands blesses us, but when a man tries to usurp God's place and assume the rôle of a giver of gifts, and does not come as a purveyor of God's love, then all is vanity.

The fact that Paul's mission was not vanity was due to the fact that he came to people owing them the debt of the love of God, and that he brought to them, on their own level, the supreme experience and assurance of the divine love, which gained forgiveness and fellowship.

It is better to sleep over what you are going to do than to be kept awake afterwards by what you have done.

THE McALL MISSION IN FRANCE UNDER WAY ON ITS SECOND HALF-CENTURY.

Rev. George T. Berry.

It was about 1885 that Mr. Moody on a visit to Paris said of the McAll Mission that it was the model mission of the world because it was the most Christlike.

A generation later Dr. Mott said: "I know of no society more Christlike in conception, more wise in method and plan, more economical in administration, more apostolic in spirit, or more refreshing and vitalizing in the impression it makes upon one as one comes near its operations."

On January 17th last the Mission passed its fifty-fifth anniversary, and according to its director-in-chief, Pastor Henri Guex, is more alive than ever. Answering his own question as to why this should be, M. Guex states the reason as spiritual alertness, or adaptation to the constantly changing conditions of life. In 1872 the Mission's posts were little halls of the humblest sort open to all who passed, in particular the men of the congested industrial sections of Paris. These little halls have not entirely disappeared, and are still of value as advance posts to war upon the strongholds of indifference and unbelief.

It is the Mission's aim first of all to create an atmosphere favorable to the birth and then to the growth of the workingmen's spiritual life. Accordingly, the simple, old-fashioned mission hall has been largely superseded by the modern "plant," the "Fraternité," the "Solidarité," the "Foyer du Peuple," the "Maison Fraternelle," in which, as in the most up-to-date American Christian centers, there are carried on evangelistic meetings, Bible schools, Christian Endeavor and prayer meetings, mothers' meetings, Bible study circles, temperance societies, athletic groups, boy scout and girl scout organizations, restaurants, lunch rooms, coöperative stores, and dispensaries.

The Fraternité is at once the people's church and the vestibule to the church itself. Such establishments may be found today in Paris and in provincial cities in the north, center and west of France. The Mission's headquarters are located in a beautiful memorial building at 1 rue Pierre Levée, just beyond the Place de la République. In the Grenelle quarter there is a large property, the gift of the late honorary president of the Mission, banker and lighthouse builder, M. Louis Sautter. Pastor Merle d'Aubigné, the historian's son, conducts an important post near the Place d'Italie, and on the slope of the Montmartre hill the Mission owns a $50,000 property in which is conducted an organization set in motion by Dr. McAll himself between forty and fifty years ago.

To see the provincial work at its best one should spend a week-end at Nemours, or Roubaix, or Rouen, or pass an entire week in the inspirational comradeship and leadership of the "Apostle of the North," Pastor Henri Nick of Lille, or the equally inspiring contact with Pastor Chastand of Nantes, or, again, with Mlle. Prevost-Brouillet in the once war-torn but now reconstructed city of St. Quentin.

The story of the hundreds of thousands among the peasantry who have learned of Christ on the Mission's chapel-boats would fill a large volume. There has never been a more picturesque mission endeavor than that carried on by means of these floating chapels. Not only do the peasants of France who glean in the harvest fields, gather the grapes for the winepress, or garner the olive harvest, find in the parables of the New Testament a perfect verisimilitude, but the boat mission, like that of the motor-evangelist, has resulted in the distribution of hundreds of thousands of Gospels and Testaments, and brought men and women to Christ who are now carrying on in his name as far away as Africa and the islands of the South Pacific.

With the slaughter of France's young manhood, young fatherhood, in the war the fate of the children left orphans has occupied a large portion of the Mission's thought. The France of the future, naturally, is in her present childhood. Five vacation colonies and an orphan home are operating on behalf of fatherless boys and girls. These colonies are more than centers of physical recreation. This, of course, they are and need to be in view of undernourishment,

tuberculosis, and other physical ills which have followed in the wake of the Great War. They are, however, schools of spiritual instruction in which, through daily contact with their teachers, the children of the Paris and provincial Bible schools are brought under the power of Christ and return to their homes reborn souls. Instances of genuine conversion might be multiplied, as in the case of the boy of twelve who spent his vacation in the Mission's colony in the Touraine. This little chap, who led his classes in the public school, had recently made his first communion following his catechetical training at the hands of the parish priest. On the night of his arrival at the colony he was so impressed with the simple evensong and prayer that he went to his bed to pass a sleepless night. The following morning the director of the colony, on asking him how he had slept this first night in the country, was startled by the reply:

"Not a wink, Sir!"

"But why?"

"Oh, Sir, it was because of that prayer of yours last night! You talked to God just as I used to talk to my dear father before he went off to the war and was shot. After I got to my bed I began to wonder and to ask myself if I too could not talk to God like that. I tried to, and I believe that God also talked to me."

The end of it all was that he not only became a beautiful Christian, but that his mother and younger brother and sister all united with the church and became attachés of one of the Paris halls.

One of the shortest approaches to men's hearts in France is along the line of temperance work. Especially is this the case in the industrial cities of the North. Pastor Nick of Lille again and again tells of men redeemed not only from their cups but also to their self-respect, to their families and to their work, through his efforts. It is not an uncommon experience for him to be accosted in the street by an enslaved man with the entreaty that he work the miracle for him which he has wrought for his next-door neighbor, and transform his wretched home into a home of happiness. Mlle. Prevost-Brouillet of St. Quentin tells of a man whom she followed up at midnight, and who

Portable hall used by the McAll workers.

is now not only a happy factory-hand, but a lay-preacher distributing the New Testament among his pals, and day after day bringing men who are like his former self into the place of soberness and Godliness.

What of the future? What will the McAll Mission be like when it comes to its centennial? First of all, its work among the children of today is going to mean a large clientèle of Christian men and women a few years hence. Many evangelists and not a few preachers and missionaries are already on the roll of the Mission's converts of earlier days.

One of the Mission's supreme needs today, a need which gives agony of soul to the Paris committee, is an equipment with which to meet the challenge of the factory workers who are moving out of congested centers in Paris and elsewhere into the outlying suburban sections. Since the war hundreds of thousands of men who stand behind machines have migrated from the congested centers within the walls of Paris into the more open spaces outside, both to be nearer their places of work and to give their wives and children a chance to breathe in God's great out-of-doors. Many of these men are most serious-minded, Socialists approximating a Christian type of manhood, but seeing in Christ only the leader of their cult. Only in the smallest way has the Mission been able to reach out toward these earnest souls. To induce them to fall in behind Christ's leadership in its deepest spiritual significance, to train their children in the way of righteousness, this is the pathetic longing of the Mission's leaders, but their hands are tied and their lips sealed for want of the funds with which to build attractive centers of worship, of spiritual and physical healing. In a little suburb to the south of Paris where there are five thousand recent émigrés living in comfortable, municipally built houses, but devoid of religious instruction, or even the care of a physician, the Paris committee has recently opened a dispensary and school, and through the training and teaching of a Christian nurse and Bible-woman has made a tiny start by way of assault upon these potential citizens of the France-to-be.

Two or three $50,000 or $100,000 buildings ought to be constructed at once and adequately equipped to meet this superlative challenge of post-war Paris.

Professor Jean Charlemagne Bracq used to say that of the forty millions of Frenchmen over thirty millions are churchless, creedless and Christless. This fact relieves the McAll Mission of the charge of being a mere proselyter. Of course, it is always a source of gratitude when a man or woman whose religion is chiefly superstition comes out into the light of the knowledge of the glory of God in the face of Jesus Christ. The most stubborn obstacle to be overcome, however, is antagonism to the church, that same antagonism and bitterness which in 1871 led to the murderous acts of the Communists which attracted Dr. McAll's attention, awakened his sympathy, and led him to proclaim a gospel of liberty and reality to the working-men of Paris.

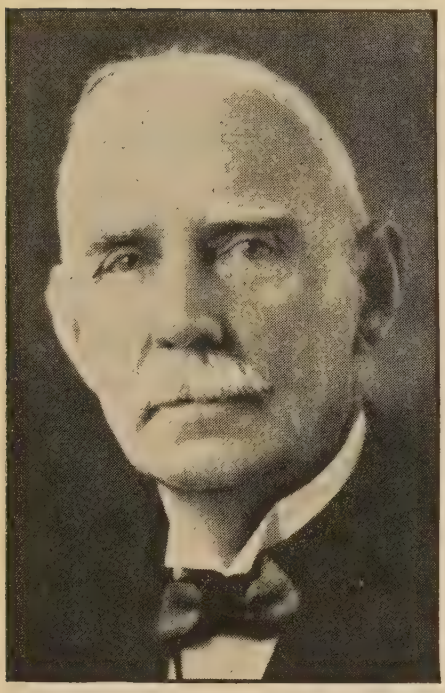
The American McAll Association, with headquarters at 156 Fifth Ave., New York, has stood by the work of the Mission in France since 1883, and hopes to continue to stand by as the decades come and go. But how shall they hear without a preacher, and how shall they preach except they be sent? Who will erect another pulpit, or set in operation another Fraternité, with its many activities and its communicants' chapel where its converts may eat of the bread of life and contribute their strength to the making of the France of the Twenty-first Century?

"Father Endeavor" Clark.

Dr. Amos R. Wells.

After a devoted, earnest, and wonderfully fruitful life of seventy-five years the founder of Christian Endeavor societies, Dr. Francis E. Clark, died last May. His death will be mourned in literally all parts of the globe, in every land, by people of all races and tongues.

His life-work established a permanent religious institution, the young people's society, which has trained and is training many millions of young people and rendering them vastly more serviceable to Christ and the church. His distinction is that he organized the young people of his church for consecration and service at a time when church affairs were exclusively in the hands of elderly people.



Dr. Francis E. Clark.

The idea which Dr. Clark developed and vitalized in his church in Portland, Me., in 1881, and which he has pressed upon the churches with apostolic zeal through the nearly half a century since, has quickened the churches, furnished them with enthusiastic leaders, stimulated missionary activity, broadened fellowship, intensified civic ardor, deepened consecration, inspired evangelism, and brought into the church everywhere the happy spirit of youth. All of this Dr. Clark was permitted to see and to rejoice in abundantly before he passed away.

Probably no person in all the world has been so widely known and loved as Dr. Clark. His name is a household word throughout all continents. The sincerity of the man, his modesty and humility, his friendliness and good cheer, his love for the Master and for all of Christ's children, endeared him wherever he went. He never failed to arouse his great audiences to white-hot zeal. Millions of Christian Endeavorers gave him a personal devotion such as few religious leaders in the world's history have been able to gain.

A quiet and unassuming man, Dr. Clark possessed all the powers of leadership which he was so eager to implant in the lives of young Christians. He was an originator who grew with his movement. Following his example, the world-encircling organization which he established has never known a single strife for precedence.

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Any sum, small or large, will be welcome.

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Dan Crawford's Work, Congo Belge.
20186..$10 00 20188..$30 00

The **Record** is our standby. We use it for our Sunday evening prayer meetings that we missionaries have together. It is bread to a hungry soul. Here where we are deprived of any opportunities of hearing any messages save our own, we are especially dependent upon **the printed sermons,** and so this little monthly is eagerly looked forward to.—Mrs. Albert G. Adams, Cameroun, West Africa.

I am now in my twenty-first year as a missionary in India, and so far as I can recall during this entire period I have been the recipient of your helpful magazine. I am a better Christian and a more efficient missionary because of its monthly visits. I do not see how I could get along without it. It is **a great inspirational magazine,** and you are to be congratulated on keeping it up to such a high grade. Please thank the party through whose generosity your monthly is being sent to me!—Rev. H. J. Sheets, Bareilly Theological Seminary.

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OUR BOOK TABLE.

READ AT LEAST ONE RELIGIOUS BOOK A MONTH, BESIDE THE BIBLE!

Studies of Our Lord.

Attitude of Jesus toward Woman (The), by M. Madeline Southard. George H. Doran Co., New York. 185 pages. $1.50 net.

Surely the author struck a new vein when she worked up this theme for her Master's thesis at Northwestern University.

Our Lord's attitude stands out clear and shining against man's historic attitude, as is shown by his recognition of woman's intellectual and spiritual capacity, his defence and reproof of women, his treatment of outcast women, his courtesy and consideration, his acceptance of woman's ministry, his resurrection appearances. Though we have no recorded teaching of his about woman, there is social and religious teaching that affected her, as on marriage, divorce, and social sin. Throughout the study the women of the New Testament are used as cases: an Index lists their names.

The book is a scholarly survey of the theme that covers the ground fairly comprehensively, and with numerous references to works outside the Bible.

Christ We Know (The), by Arno Clemens Gaebelein. Bible Institute Colportage Association, Chicago. 126 pages. 75 cents net.

The title expresses the intention of the author,—to challenge the fiction and poison and shortcoming of that book that was widely exploited a while ago, "The Man Nobody Knows." Here are 29 brief meditations that convey Bible truths about the person and glory of our Lord, and that prove the implication of the title to the open heart and mind.

Jesus Only: The Final Authority and Center of Unity, by B. S. Varjabedian. Homestead Co., Des Moines, Ia. 361 pages. $1.50.

Seven aspects of the person and work of Jesus of Nazareth are discussed in separate chapters,—his consciousness, humanity, deity, love, calls to follow and to unity, his righteousness. Some 20-30 pages are first given to exposition of what the Bible has to say on the topic of the chapter, then 20-30 more pages to appropriate quotations from all sources and speakers, ancient and up to date. There is a good deal of new or unhackneyed suggestion in this material which will no doubt prove helpful to sermonizers.

Critical Study of the Bible.

Daniel: A Critical and Exegetical Commentary, by James A. Montgomery. Charles Scribner's Sons, New York. xxxi + 488 pages. $4.50.

It would not be fair to this book to try to review it in short space. It is a scholarly volume that claims to be all-around in applying to Daniel the most recent results of research in criticism and philology in a way that has not been done for 50 years or more. Technical scholarship rules on every page. It belongs to the International Critical Commentary series.

Sections deal with the contents of Daniel, the text and language, ancient versions, historical criticism, and a chapter by chapter commentary of 368 pages.

Any one who pretends to be a student of Daniel should have this author's views.

Proverbs and Didactic Poems, by Charles Foster Kent and Millar Burrows. Charles Scribner's Sons, New York. xxvii + 200 pages. $5.

The books of Job, Proverbs and Ecclesiastes are the material surveyed in this volume of the "Student's Old Testament."

There are introductions to these several books embodying the authors' critical views, new translations (Proverbs being topically arranged), footnotes on every page of the translation, with indexes and other features valuable to a student in mastering the material.

The greater part of this work is credited to Prof. Kent prior to his death in 1925. The task was completed by a former pupil of his.

Bible Question Books.

Ask Me A Bible Question, by George Stewart. Century Co., New York. 137 pages. $1.50.

This is not a casual book. To answer the questions one must have accurate knowledge, and plenty of it, about the Bible and its contents.

There are 40 questions each, chronologically arranged, on the Making of the Bible, the Bible in English, and the Bible in general. Then ten blocks of 40 questions each on the contents of the Old Testament in order, and nine on the New. Three of the latter are on the life and teachings of Jesus, marked respectively "Easier," "Harder," "Hardest." The book closes with a section on Shakespere and the Bible. Answers at the end of the book make good one's shortage of knowledge.

Know Your Bible? 1500 Questions and Answers and 21 Topical Quizzes Covering the Entire Bible, by Amos R. Wells. W. A. Wilde Co., Boston. 135 pages.

Thirty series of 50 questions each, not topical, but offering scattering questions about the Bibe and its contents. Answers are at the end. The Topical Quizzes are on "A Geographical Quiz," "Men of the Old Testament," "Notable Verses," and so on. A four-page Introduction by Dr. Wells tells how the questions can be profitably and agreeably used.

Sermons and Lectures.

Adventures and Confessions, by William Lyon Phelps. Charles Scribner's Sons. 206 pages. $2.

It is a special pleasure to review this volume by Prof. Phelps, as the various chapters are really sermons. Indeed, in one of the chapters he refers to it as a sermon.

The Adventures come in from the fact that Prof. Phelps takes new slants at old themes. The Confessions are not more than the personal element which the average preacher allows to creep into his sermons. The subjects range from Sin and Salvation, Death and Life, to Women and Triangles, though the Triangles, we are grateful to say, have nothing to do with the women. These are deep-hearted, broad-minded chapters, written in popular and clear English, and we commend them most heartily.—H. P.

Around the Lord's Table, by Frank M. Goodchild. Fleming H. Revell Co., New York. 192 pages. $1.50.

Twelve Communion Sunday sermons, which in every case conveyed teaching regarding this sacrament, intended to clarify its purpose and use. The collection thus unfolds the doctrine of the Lord's Table in an inspirational way.

Beauty of the Lord (The), and Other Sermons, by Richard Glaister. George H. Doran Co., New York. 320 pages. $2 net.

The title is derived from Psalm 90. 17, the text of a sermon in a way introductory to the 20 that follow, mostly biographical, and equally divided between Old and New Testament characters.

Dr. Glaister is late principal of Emmanuel College, Brisbane, Queensland, and one of the outstanding religious leaders in Australia. His sermons are of superior quality, clear in thought and diction.

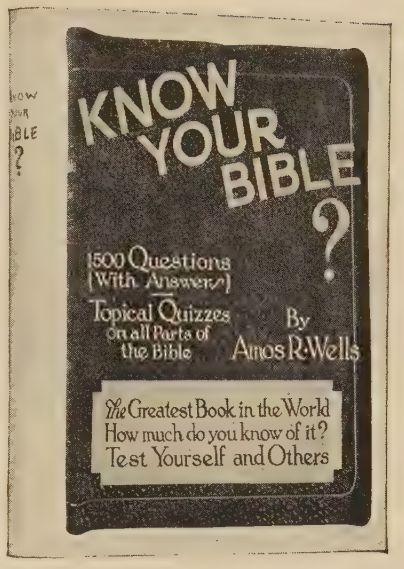
Beyond the Sunsets: Forecasts of the Future Life, by Herbert Booth Smith. Fleming H. Revell Co., New York. 189 pages. $1.50.

Each of the 11 addresses has to do with some aspect of the future life. Eternal life, immortality, the resurrection of the body, reincarnation, are among the themes; also "Where Are the Dead?" "Can the Dead Communicate?" "Christians and the Ouija Board."

Each sermon is based on a text, and is carefully elaborated, giving broad views of the subject under examination. The volume is thus a storehouse of information and Christian comfort.

Capacity for God (The), by Robert F. Horton. George H. Doran Co., New York. 275 pages. $2.50.

The author writes on the basis that faith is the master faculty for our comprehension of God and for our success in his



service. Faith is considered in reference to the Bible, the book of nature, salvation, healing, theosophy, spiritualism, missions, psychology, and our other faculties. Particularly helpful are the author's comments on the relation of faith to psychology. There is a relationship in which many see confusion, and some experience the loss of early faith.

The whole volume comprises the wealth of experience accruing throughout a long and distinguished pastorate.—F. L. D.

Christ's Cure for the World, and Other Addresses, by Gordon H. Baker. Fleming H. Revell Co., New York. 185 pages. $1.50.

Dr. Clausen of Syracuse, who knows how to preach a popular sermon himself, draws attention to the fact that the sermons as printed in this book stood the difficult test of broadcasting over the radio. There are 12 textual sermons, evangelical in spirit. The title sermon is on Jeremiah 8. 22.

Dark Mile (The), by John A. Hutton. George H. Doran Co., New York. 318 pages. $2.

Thirty-four essays in Dr. Hutton's best style: brilliant always, easy to read, and always with lofty and spiritual messages. The subjects are most varied, the illustrations and quotations gathered from unhackneyed sources. Give Dr. Hutton an idea, and he seems to have the faculty of reaching out and gathering illuminative ideas and anecdotes all around him to enforce his point. His insight and ability and wide knowledge have never appeared to better advantage than in this volume.

Days of the Son of Man: A Series of Sermons on the Great Days of the Christian Year, by W. Macintosh

Mackay. George H. Doran Co., New York. 287 pages. $2 net.

Dr. Mackay of Glasgow believes in a wider recognition of the great festivals of the Christian year, which, as Matthew Arnold pointed out, are all anniversaries of historical events in the life of Lord Jesus except Trinity Sunday. Here are 20 textual sermons, including some for a Flower Service, Harvest Festival, and other occasions besides the usual anniversaries.

Expanding Horizons, by Cornelius Woelfkin. Cokesbury Press, Nashville, Tenn. 270 pages. $1.50.

Dr. Woelfkin is always thought-stimulating and heart-moving. These six Cole lectures delivered at Vanderbilt University are broad in vision and sympathy as they dilate upon such generous themes as

The Universal Kingdom
Dissolving Fictitious Lines
The Wider Evangelistic Message
Catholicity in Worship
A Divine Consciousness
The Quest for Immortality.

An 8-page Addenda relates five striking interviews in which the question of the future life is faced. These carry personal significance for those who know of Dr. Woelfkin's serious condition of health.

Face of Christ (The), by W. W. Weeks. George H. Doran Co., New York. 250 pages. $1.75 net.

Twenty textual sermons by the pastor of Grace Baptist Church, Richmond, Va. Good specimens of Southern pulpit power.

How Do We Know? by Cortland Myers. Judson Press, Philadelphia. 118 pages. $1.

How do we know there is a God, that the Bible is the Word of God, that Jesus is the Son of God, that we are children of God, that we shall live forever with God? Dr. Myers holds that not all knowledge comes by way of the intellect: some of the best knowedge comes by the heart, it belongs to life rather than to logic.

The book meets the challenging questions openly, and with vigorous evangelic responses.

Love of God (The), by T. H. Darlow. George H. Doran Co., New York. 273 pages. $1.75 net.

Twenty-five sermons or essays by one of England's most thoughtful ministers: models of literary grace and spiritual conviction. The title seems to be taken from the first article, on John 3. 16.

Man and Message: Eminent Preachers Who Exemplify Chief Principles of Ministerial Efficiency, by John Humpstone. Judson Press, Philadelphia. 245 pages. $1.50.

Lectures delivered at Crozer Theological Seminary to acquaint the young theologs with great preachers of the past, and their power. The list of men and their outstanding gifts in relation to preaching are:

Athanasius—controversy, Ambrose—administration, Chrysostom—eloquence, Bernard of Clairvaux—saintliness, Massillon—art, Jeremy Taylor—imagination, Charles Haddon Spurgeon—evangelism, Phillips Brooks—personality, Henry Ward Beecher—public spirit, Frederick William Robertson—chivalry.

One Hundred Three-Minute Sermons, by John R. Gunn. George H. Doran Co., New York. 162 pages. $1.35.

Dr. Gunn is pastor of the First Baptist Church of Fort Wayne, Indiana. For years he has been contributing a textual sermon a day to a number of newspapers throughout the country. The response these have met and the appreciation they have elicited have called for a selection for wider publication.

106 Sermon Outlines, by U. G. Foote. Pentecostal Publishing Co., Louisville, Ky. 219 pages. $1.50.

Each outline occupies two pages. There are a title, text, four to six headings, and under each heading a number of cues to what the preacher proposes to say. The plan is good, and the material prolific of points.

Our Father's Business: A Book for Lent, by James Thayer Addison. George H. Doran Co., New York. 71 pages. $1.

Brief homilies for every day from Ash Wednesday to Easter Eve, each based upon a text.

The author is a young professor in the Episcopal Theological School, Cambridge, Mass.

Red Road to Royalty (The), and Other Addresses, by Lewis Robeson Akers. Fleming H. Revell Co., New York. 188 pages. $1.50.

Ten sermons by the president of Asbury College, Ky. The title sermon is based on Hebrews 9. 22. The Foreword exposes weakness which might better not be advertised.

Starlight in the Dark, by Christopher G. Hazard. Richard G. Badger, Boston. 195 pages.

Our readers may remember that at times we have printed short helpful homilies by Dr. Hazard. This volume contains 52 such, usually three pages long. They make heartening devotional reading. The book is attractively made up.

Strategies of Grace (The), by Thomas Yates. George H. Doran Co., New York. 301 pages. $2 net.

The first sermon, "The Divine Invasion," on Titus 2. 11, seems to afford the cue to most of the 21 textual sermons in this volume: hence the title, implying a discussion of God's various methods of bringing spiritual rejuvenation to human personality.

Twenty-third Psalm (The), by John McNeill. Fleming H. Revell Co., New York. 94 pages, with frontispiece. $1. With no Scriptural subject is Dr. McNeill happier than in his devotional exposition of the 23rd Psalm, hence this tasty book will be welcomed by all who know him, and especially those who have heard these expositions.

Youth and Truth, by W. A. Harper. Century Co., New York. 225 pages.

These addresses by the president of Elon College of North Carolina are the kind of thing which would make at least students of our northern colleges rise in mutiny over compulsory chapel. The points are clear and well made, the information is no doubt accurate, but the woeful lack of adequate illustrations makes them a bit dull reading, though if the writer has the personality he likely was able to make them profitable to an attentive audience. But personality is conveyed by the tones of one's voice rather than by printed sentences, and therefore in book form these addresses should have been written for readers, and not for hearers.—H. P.

For Workers.

As Modern Writers See Jesus: A Descriptive Bibliography of Books about Jesus, by Adelaide Teague Case. Pilgrim Press, Boston. 128 pages. $1.25.

Booksellers, librarians, and religious educators will find use for this book. The author is connected with Teachers College, New York City, and in teaching the New Testament found it necessary to appraise the various volumes of prose, poetry, plays, pictures, on the life of our Lord. In this volume she gives succinct reviews of a hundred of these. Her judgment is fair and searching, making it a valuable reference book.

Casework Evangelism: Studies in the Art of Christian Personal Work, by Charles Reed Zahniser. Fleming H. Revell Co., New York. 192 pages. $1.50.

Casework is personal work in the language of the modern classroom, so this book is a study of evangelism in modern terms. All that the author says and suggests is to the good. Two chapters discuss psychology and sin and salvation.

Following theoretical consideration the author passes to five case studies,—the foreigner, the erring girl, the delinquent boy, the adult offender, the defective home,—and casework evangelism in relation to the church.

Christian Life Problems for Young People's Classes and Societies, by Harry Thomas Stock. Pilgrim Press, Boston. 58 pages. 35 cents.

"School Problems: Important Problems We Face in Our School Life." This is the first of 15 topics that are outlined for discussion by young people. Other topics include "Our Friendships," "Fun," "Laws," "Sunday," "What Jesus Did," "Missions," etc. In every case the topic is discussed as a present-day problem, and Scripture references are worked in whenever possible.

Great Physician (The): A Manual of Devotion for Those Who Care for the Sick, selected and arranged by A. J. Gayner Banks and W. Sinclair Bowen. Macmillan Co., New York. 196 pages. $2.

Dr. Banks is known in Protestant Episcopal circles for his activity in Christian healing. His fellow author is a doctor of medicine. The tone and style of the book is high church.

The contents embrace introductory suggestions on visiting the sick, meditations, prayers, numerous forms for observing the sacraments and other functions, a dozen pages of "Apt Quotations," 50 pages of Bible readings of which the larger number are topical studies in the life of Christ, and over 20 familiar hymns with references to sickness and healing. An intense, devotional frame is encouraged throughout.

Obviously there is a large amount of usable or adaptable material for those who minister to the sick.

Heavenly Father (The) and His Children: First Book, by Maud Junkin Baldwin. United Lutheran Publishing House, Philadelphia. 160 pages. $1.

After the usual introductory suggestions about organization and equipment, materials and methods of teaching, etc., daily programs for four weeks are given in detail. Four special programs are added. An Appendix lists the Bible and secular stories that are used, also the songs, games, and memory work.

The volume was prepared for vacation schools of the Lutheran church.

The "Memory Work" is also obtainable in a separate pamphlet for ten cents.

This Is the Way, by A. E. Richardson ("The Unknown Christian"). W. P. Blessing Co., Chicago. 136 pages. $1.25.

A compilation of nearly 200 anecdotes, illustrations, and pithy quotations, derived from all sources. There is not much old material. A large share is from the foreign field. Every item has evangelic point. It is a fine collection.

Gates of Hades (The): A Bible Study on the State of the Dead, by William Edward Clark, 1918 Franklin Street, Springfield, Mo. 134 pages. 50 cents.

An individual study of all passages in the Old Testament in which the Hebrew word "Sheol" occurs, and of the corresponding Greek word "Hades" in the New Testament, with a view to understanding Matthew 16. 18. No unusual theories are ap-

parent in the elucidation of the passages, and the final appeal is to get within the church of Christ, against which the gates of Hades shall not prevail.

Reminiscences and Gospel Hymn Stories, by George C. Stebbins. Record of Christian Work, East Northfield, Mass. 320 pages, with numerous illustrations. $3.

The evangelistic world of the past 50 years or more is called to life by this volume of reminiscences by Mr. George C. Stebbins. For the last 20 years of D. L. Moody's career Mr. Stebbins was one of that group of evangelists and singers associated with Mr. Moody and Mr. Sankey in campaigns all over this country and Great Britain: among whom may be named P. P. Bliss, Major Whittle, George F. Pentecost, James McGranahan, D. B. Towner. This is no formal tale, but Mr. Stebbins awakens memories by agreeable information and anecdotes that often give clear insight into the spiritual power vouchsafed to those leaders.

The book gives sketches of other leaders in gospel music who touched Mr. Stebbins' life, from Philip Phillips to E. O. Excell and Charles M. Alexander, and many a side-light on the development of the composition and publication and use of the gospel song.

ALSO RECEIVED.

Hymns from the Heart, by Evangelist and Mrs. James Henry Larson. Tabernacle Publishing Co., Chicago.

107 hymns, which include a few copyrights as late as 1925, the majority being old-timers used and blessed in all the denominations.

The Missing Note in the Plan of Salvation, by John Love. Judson Press, Philadelphia. 14 pages.

Did Jesus spend 33 years on earth just for the tragedy of a few hours on the cross? Dr. Love thinks that those years of life and obedience were substitutionary and necessary as was the cross.

Outline for a General Course in Rural Sociology, by Gwendolyn S. Hughes. Institute of Social and Religious Research, 370 Seventh Avenue, New York. 28 pages. 25 cents.

Based on the thesis that the agricultural village occupies a central place in the life of rural America, and that rural conditions cannot be understood without a thorough understanding both of the relationships and of the differences between village and open country. Part I of this outline considers rural conditions, Part II the village as the economic center of the community, and Part III the village as the social center.

AMONG RECENT BOOKS.

Adventure of the Church (The), by Samuel McCrea Cavert. Missionary Education Movement, New York. 256 pages. 60 cents and $1.

Conquest of Fear (The), by Basil King. Doubleday Page & Co., Garden City, N. Y. 270 pages. $2.

Marching On, by James Boyd. Scribner's. 426 pages. $2.

New Paths for Old Purposes, by Margaret E. Burton. Missionary Education Movement, New York. 211 pages. 60 cents and $1.

Pedagogy of Jesus in the Twilight of Today (The), by Walter Albion Squires. Doran. 296 pages. $2.

Psychology of Religion, by Charles Conant Josey. Macmillan. 362 pages. $2.50.

Star Bright, by Laura E. Richards. L. C. Page and Co., Boston. 194 pages. $1.75.

Success and You, by Nellie E. Friend. Revell. 135 pages. $1.25.

Superfluous Man (The), by Milton W. Brown. Standard Publishing Co., Cincinnati, O. 296 pages.

Sunday School Movement (The) and the American Sunday-School Union, by Edwin Wilbur Rice. Union Press, Philadelphia. 485 pages.

When Knights Are Cold, by L. B. and C. Bliss. Christopher Publishing House, Boston. 71 pages. $1.25.

Your Thoughts and You, by Kathrine R. Logan. Doran. 188 pages. $1.35.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order.

EARLY KINGS AND PROPHETS OF ISRAEL.

INTERNATIONAL SUNDAY SCHOOL LESSONS.

August 7. David Spares Saul.

1 Samuel 26.

The circumstances as related in the Bible can be easily grasped. It is the lessons embedded in the incident that we must seek. These are—David's success in returning good for evil, and the motive that inspired his restraint.

David's restraint.

David and his band of outlaws are now hiding from King Saul in wild wilderness country toward the Dead Sea: a good map will denote the accepted location. In accordance with the strategy of that era of rude warfare, he decides one night to make a personal reconnoiter of Saul's camp. He and his companion find easy access right up to Saul, because, the record says, "a deep sleep from the Lord was fallen on them."

Abishai proposes to kill Saul. David forbids it. But they carry away Saul's spear and jug of water as trophies.

Back on a far hill again, David wakes Saul, and appeals to him in such submissive way as to break down Saul's hostility and lead to reconciliation. It would have been well if Saul's admission of sin and folly and of David's chivalry had gone heart-deep, but unhappily the mood did not last.

It takes a strong, courageous man to exercise such self-restraint in a moment of great temptation, as David did.

David's motive.

David had respect for God (9) and faith in God (10). The key to his restraint is in

the words "the Lord's anointed" (9, 11, 16, 23). Abishai called Saul "thine enemy": David said, "The Lord's anointed." He was the anointed of the Lord himself (1 Samuel 16. 13), and knew its significance. Policy, the custom of the time, urged him to kill his enemy and rival when he had him in his power, but David believed that God was overruling even in this incident, and he would not hasten the fulfilment of God's known purposes by his own selfish act. He would await God's time and God's way.

There is no place in the life of the believer who is yielded to God for self-vindication, self-advancement, self-interest.

It is a hard lesson to learn and to live, but the reconciliation effected between Saul and David shows that it is possible. Kindness still dispels wrath. Yielding one's apparent interests under the leading of God is still a winning policy.

August 14. David Brings the Ark to Jerusalem.

2 Samuel 2. 1-4; 5. 1-5; 6. 1-15.

David anointed king over Judah, 2 Samuel 2. 1-4.

King Saul and Prince Jonathan are dead. What will David do now? Will he assert that early anointing and seize the throne of Israel?

He acts in accordance with his entire dependence upon God for guidance. He inquires of the Lord,—and not a word about the throne, but only if he should leave Ziklag in Philistia, where he is in exile by reason of King Saul's hostility, and return to his own tribe of Judah. He is directed to Hebron, where accordingly he settles.

Hebron was significant in earlier history as the city of Abraham and of Caleb. The word means "fellowship."

Presently his neighbors the men of Judah come and anoint David king over that one tribe. It is a step in fulfilment of God's purposes. He is 30 years old. From now on his career opens out in increasing splendor, with only one recorded terrible downfall. He is one of the outstanding men in Bible history, and carries over into the New Testament in connection with his greater Son.

David anointed king over all Israel, 5. 1-5.

Meanwhile the military party set up Ishbosheth, son of King Saul, as king over the other tribes. Civil war with all its violence and woe ensued, until Ishbosheth was murdered. Then in democratic fashion the elders or chiefs of Israel come to Hebron and anoint David king over all Israel.

This begins the kingdom over which, in Luke 1. 32, 33, the angel Gabriel said that Jesus would reign forever, and of his kingdom there would be no end.

The next thing recorded of David is that he captured Jerusalem and made it capital of the united nation (6-9). Archeologists are excavating in Jerusalem today, trying to locate the walls of David's city.

Here begins the history of Jerusalem as one of the most important cities in all the world. Its prominence in Bible history and in unfulfilled prophecy is so great that this opportunity to inform scholars about it, briefly but comprehensively, should not be overlooked. It is a city paramount in importance in a political and religious way.

David brings the ark to Jerusalem, 6. 1-15.

Apparently David was not satisfied that Jerusalem should be only the political capital. He wanted to make it also the religious center of the nation: for David was first of all a religious man.

Religious conditions in Israel were in disorder. The ancient Tabernacle was still standing at Gibeon (1 Chronicles 16. 39), but the ark had been captured by the Philistines in the time of Eli (1 Samuel 4), and for these many years had remained in Kirjath-jearim. David proposes to bring it to Jerusalem. Since the ark was the symbol and center of the divine presence, that would effect his desire to center religion in Jerusalem.

A grievous tragedy marked the proposed transfer of the ark. A national procession was arranged, in which the military, the priesthood and the people united. But for some unexplained reason they set the ark upon a cart, instead of having it carried by the sons of Kohath as directed in Numbers 4. A cart had been the Philistine expedient in 1 Samuel 6. 7. At one place Uzzah thought to steady the ark with his hand, and God smote him dead for his error or sin of disobedience and irreverence (Numbers 4. 15). It cost Uzzah's life to recall Israel to conformity to God's law. Are we lacking in reverence and obedience today?

The ark was now deposited in the house of Obed-edom. The blessing that he and his house enjoyed may illustrate home religion, Christ in the home.

When David was informed three months later of this blessing he arranged for the successful transfer of the ark to Jerusalem with religious exercises and popular rejoicing which constituted a national exaltation of God in keeping with the unique relation the Chosen People bore to him.

August 21. God's Promise to David.

1 Chronicles 17. 1-12.

David's desire, 1-6.

David is dwelling in a palace. The ark of God is in a tent. In that day material objects ordained by God were symbolical and significant in the Mosaic system. The disparity between his own palace and the ark's tent strikes David as unworthy and improper. In his love and loyalty to God he conceives the project of building a house worthy of God and his worship.

The project meets with Prophet Nathan's indorsement. But our highest and holiest intentions may not be God's will for us at the moment, and David's plan is vetoed by express revelation from God.

Not that God disapproved of the idea. But Israel was not yet settled in the land (5, 6), and David was a man of war (1 Chronicles 22. 7, 8), and war and worship are not congruous. Emphasize "Thou" in verse 4, "THOU shalt not build me an house to dwell in"; but his son Solomon should achieve the deferred project (12), and meanwhile David should gather material in preparation for it.

The Davidic covenant, 7-14.

God made his veto of David's pious intention the occasion of some of the most important and glorious promises in the whole Bible. For centuries it seemed as if God's promises to Abraham and his successors had been lost sight of. Now God will set Israel once more in the full current of his purposes.

Recalling his previous providential care over David, he promises Israel stability as a nation, and David a house, and a son of his own for a successor on the throne. Promises follow which were in part, but only in part, realized in King Solomon. They throw such an unending perspective into the future that they can only be absolutely and literally fulfilled in David's greater Son, Luke 1. 31-33; Hebrews 1. 5. Thus the Messianic line, which had been limited to the tribe of Judah in Genesis 49. 10, is now declared to run in the family of David.

Today, we who worship God must worship him in spirit and in truth. Yet among the first impulses of earnest believers, at home and in the mission field, is the building of a permanent church as a center of organized worship and religious activity. Some of us may be gathered in buildings that are not as fine as some of the barns and garages in the neighborhood. Is that right? What bearing has this on the erection of mighty cathedrals in the large cities?

David knew the reality of heart religion as well as of organized religion. The caliber of his personal piety is shown in the way he accepted God's veto and promises. No complaint, no begging, but humility and devotion and gratitude as expressed in his soliloquy during the quiet time he immediately spends before the Lord (16-27). Is there any such unveiling of true heart piety in all the Bible as in this soliloquy?

August 28. Nathan Leads David to Repentance.

2 Samuel 11 and 12. Lesson portion, 12. 1-13.

The lesson concerns one of the blackest and most humiliating incidents in the whole Bible. And David is the guilty man!

Last week we saw the true David, David at his best. Let us not forget the exaltation of that quiet time he spent before the Lord! If he had not been a man of genuine piety he would not have come through this shocking experience as he did.

Nathan's parable, 1-4.

The reason why Prophet Nathan comes to David is in 11. 27: "But the thing that David had done displeased the Lord."

Remember that it all took place in an Oriental court: though a similar tangle of sin may take place in America today, as in the infamous Snyder case, involving lust and murder. David may possibly have thought that his sin and crime were not known at large. But God knew.

David's judgment, 5, 6.

There is so little resemblance between Nathan's parable and David and his actions that he may be excused for not seeing the intended application to himself. He thought it was a real case that Nathan was setting before him for adjudication.

The rich man's heartless selfishness and injustice and spoliation of the poor man were what aroused David's anger.

Nathan's application, 7-12.

David's confession and forgiveness, 13.

A few words tell the story here, but if Psalm 51 is David's penitential outpouring after this interview we see that he was ripe for confession. Read that psalm at this point, and note how vivid it becomes as it is read into David's experience of the past year or so! He was not unconscious of his sin, or indifferent to it: "Well do I know my offences; my sin is never out of my sight" (Psalm 51. 3, Moffatt). He knew he had sinned against God (4). He suffered because of his sin (8). Psalm 32 is another penitential psalm by David which depicts mental and even bodily suffering because of sin.

We may well believe, then, from what we know of other persons concealing their crimes, that his exposure and conviction brought him relief. And because his whole attitude as known to God was contrite, Nathan could assure him of instant forgiveness. How quickly the most heinous sin can be cleaned up! 1 John 1. 7.

David was forgiven and restored to God's favor, BUT he had to suffer grievous consequences as long as he lived; and the blot upon his name can never be removed; and his sin has given the enemies of God occasion to blaspheme (14). Many an infidel knows little of David except this sin.

A man living near God is not above falling a victim to sin.

Thank God for any Nathan—whether conscience within, or some messenger from God without,—who lays bare your sin and points you to God's way of forgiveness and cleansing!

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

What Does the Bible Reveal about God?

Genesis 1. 1; 1 John 4. 16. August 7.

God is our Father in heaven, Matthew 6. 9.

It is related that when Robert Louis Stevenson was a little child he accidentally locked himself into a room alone one day. He could not turn the key again as he was directed. Darkness was coming on, and his terror became extreme. His father sent for a locksmith to open the door, and during the period of waiting talked to Louis through the keyhole, the child becoming so engrossed by the charm of his father's conversation that he forgot all his fears.

And so our heavenly Father's still small voice dissipates our fears and makes his helpful presence real to us in the midst of trials that have apparently locked us in from worldly aid.

* * * * *

"Holy, holy, holy, Lord God almighty, which was, and is, and is to come," Revelation 4. 8.

Holiness and sinfulness can no more occupy the same space than fire and water.

A little girl, being examined for church membership, was asked if she had laid her sins on Jesus.

"Yes," she replied, "and I don't want to lay any more on him."

If we are to have the holiness of God we must cut loose from earth's sinfulness. God is holy. Let us strive to be like him, that some day we may see him as he is!

* * * * *

God is spirit, John 4. 24.

Speak to him, thou, for he hears, and spirit with spirit can meet:
Closer is he than breathing, nearer than hands and feet!

* * * * *

God is the creator, Genesis 1. 1. The firmament shows his handiwork, Psalm 19. 1.

Lord Kelvin, the Scottish scientist, once said: "Scientific thought is compelled to accept the idea of a creative power. When I asked a great scientist if he believed that grass and flowers grew by chemical forces he replied, 'No more than I could believe that a book on botany could grow by chemical forces.'"

* * * * *

God is a refuge, Psalm 142. 5.

What if God should fill his bow, asks an Eastern fable, and discharge his arrows against a soul: where then should a soul take refuge? The only answer is, With God himself.

Modern Prejudices to be Overcome.

Acts 10. 34, 35. August 14.

Dr. Ira Landrith says: "Prejudice is the child of ignorance. There are five prejudices that play an important part in human thinking today,—sectional, sectarian, partisan, racial and national prejudices,—that must die before America can be first for the weal of the world."

* * * * *

In the glow of these triumphal days of Lindbergh's hop from New York to Paris it is interesting to recall a paragraph in one of Cowper's letters to Rev. John Newton. He says:

"Were I an absolute legislator I would make it death for a man to be convicted of flying the moment he could be caught, and to bring him down from his altitudes by a bullet sent through his head or his carriage should be no murder."

* * * * *

P—rejudices arise from preconceived judgments. An exploration of facts disarms them.

R—eligion has its quota of prejudices, and of poor professors who arouse prejudice.

E—nvy is the taproot of most prejudices. Ever try the Golden Rule?

J—udgments based on the opinions of others often breed prejudices. We need to think things through and pray things through.

U—nusual methods arouse prejudice. Let us be at least willing to examine new methods!

D—eep-seated notions of racial superiority create devastating prejudices against others. There is good in all nations.

I—ndustry is full of prejudices, due to misunderstanding. Proper understanding is the remedy.

C—aste is not confined to India. Peter's vision (Acts 10) will disarm social as well as race prejudices.

E—ducation without Bible principles is a great prejudicer.

S—eeking first the kingdom of God over all the earth is the best way to avoid and overcome prejudices.

The Goodness and Power of God Revealed in Nature.

Psalm 19. 1-6. August 21.

"This is my Father's world,
I rest me in the thought;
Of rocks and trees,
Of skies and seas,
His hand the wonder wrought."

The goodness of God is heard in
A bird-song at break of day,
to give us
A word of cheer on a weary way.
It is seen in the
Arbutus bloom in a lonely nook,
to remind us of
A helpful thought in a little book.
It is felt in
The breath of a rose in a darkened room,
mutely telling us of
A friend's loved voice dispelling gloom.
Through simple, oft unnoticed ways
The love of God fills all our days.

* * * * *

There are those, as our Lord said, who having eyes see not.

"I never knew thee, Lord, until
My garden brought us face to face,
Revealed thy gracious miracle
Of sun and seed in little space!"

We need to pray the prayer of the psalmist, "Open thou mine eyes," not alone to behold wondrous things in God's law, but also to see the wondrous things of "That elder scripture writ by God's own hand."

And how much we owe to those

"Whose eyes look out intent and far,
As looking beyond things that are!"

* * * * *

Napoleon, after conquering the greater part of Europe, marched upon Russia with a great army. But the snowflakes, falling quietly day by day, formed a barrier that even Napoleon could not break through, and rendered his army an easy prey to the Russians.

Nature's tiny forces evince the power of God as well as the resistless lumbering march of a glacier. Everywhere throughout nature labor mysterious, silent, unseen forces that would reveal the wisdom, power and goodness of God if we could observe them.

Why is Missionary Work Needed in a Christian Country?

Isaiah 55. 1-7. August 28.

Because countries are only nominally Christian.

There is no such thing as a truly Christian country. Crime, vice, and all forms of ungodliness flourish, and seem to increase.

Every one-hundred per cent Christian should be ready to stand up and be counted on the side of God and justice. By effort and example he should strive to establish Christian principles in all life and society.

Because, according to the secretary of the American Association for the Advancement of Atheism, less than 18 months old, it has clubs in 18 of our institutions of learning, and is busy establishing clubs in high schools.

Such efforts can only be successfully countered by the spread of truth about God and man, sin and salvation.

* * * * *

Because of various forms of belief that do not acknowledge God as supreme ruler.

They are unchristian, antichristian, and nonchristian; including those who acknowledge no religious affiliations whatever; all forms of socialism exacting from their members oaths of antagonism to religion; faiths of which the Mormon is perhaps the greatest menace. They already claim control of the balance of power in nine of the Western states, and their influence has to be reckoned with in other states. "The Mormon conception of God is the lowest found in any religious system except devil-worship."

* * * * *

Because many of our American ideals are being disintegrated.

Democracy is a fine ideal, yet through the frustration of the will of the people and the increasing inequality in the distribution of property democracy is becoming unchristian.

Another marked ideal has been our enthusiasm for education. Now industry tries to get the child.

Two other Christian ideals are the Christian sabbath and the Christian home. They need our greatest efforts to protect and sustain them. One can see only too plainly the disintegration going on in these bulwarks of our nation.

Lastly, the chivalry of the strong toward the weak is an ideal on which the church and home missions have had, do have and are bound to have a say in a Christian land.

Morrison says on the phrase "hardening of their hearts": "It denotes that moral insensibility which is the prominent characteristic of religious formalists and bigots. Formalism is like a coating of callosity over the soul. Bigotry is another brawny coat. When it is in its superlative degree there is an assumption of practical infallibility, which is an exceedingly insensible coat. This assumption is naturally followed by another assumption, that all others should be compelled to think as we think and to act as we act: the hardest and toughest coat of all. He who is encased in these coatings is proof against almost all appeals that would go to the conscience or the heart."

SELECTED THOUGHTS FOR THE QUIET HOUR.

(Learn a Text a Day.)

AUGUST, 1927.

MONDAY, 1st. *Now when he had left speaking he said unto Simon, Launch out into the deep, and let down your nets for a draught! Luke 5. 4.*

Our needs are to be met in the deep things of God. We are to launch out into the deep of God's Word, which the Spirit can open up to us in such crystal fathomless meaning that the same words we have accepted in times past will have an ocean meaning in them, which renders their first meaning to us very shallow.

TUESDAY, 2nd. *For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself. Galatians 5. 14.*

Whatever problems of social difficulty clamor for solution, Christian love brings to the work at least the element of unconquerable hope.—H. Hensley Henson.

WEDNESDAY, 3rd. *Your Father knoweth what things ye have need of, before ye ask him. Matthew 6. 8.*

Late one fall, when visiting a lonely Labrador settlement, we found almost an absolute dearth of food supplies for the winter, and every trader gone south, with eight months of isolation ahead. This meant a terrible prospect for the people. I shall never forget the anxious meeting at night, when prayer was made for a solution of our difficulty, or the surprise with which we greeted a trading vessel two mornings later which had by "chance" been driven north again by the strong southerly gales.—Wilfred T. Grenfell.

THURSDAY, 4th. *We were troubled on every side: without were fightings, within were fears. 2 Corinthians 7. 5.*

There is no way of learning faith except by trial. It is God's school of faith, and it is far better for us to learn to trust God than to enjoy life.

FRIDAY, 5th. *And the ark of God remained with the family of Obed-edom in his house . . . . And the Lord blessed the house of Obed-edom, and all that he had. 1 Chronicles 13. 14.*

Every home may be a vestibule of heaven because the Lord dwells there.—A. C. Dixon.

SATURDAY, 6th. *Come unto me, and I will give you the good of the land of Egypt, and ye shall eat the fat of the land! Genesis 45. 18.*

Joseph is in more senses than one a good picture of Jesus Christ. He invites us to be his friends, and promises all we need in this world, and heaven to follow. My soul, say Yes to his invitation!—Thomas Champness.

SUNDAY, 7th. *Therefore they that were scattered abroad went everywhere preaching the word. Acts 8. 4.*

Christian service survives all ill-treatment. The apostles preached the better for their persecution. We should have wonderful preaching if we had more burning and stoning. We should, too, have wonderful hearing as well as wonderful preaching. If we had to steal into the church by some backway, and had to listen in fear and trembling lest the oppressor should lay his iron grip upon us, oh, how we should listen! How every promise would be a door straight opening upon the glory unseen! How the Bible would be like a sheet let down from heaven, containing sweet messages from the skies!—Joseph Parker.

MONDAY, 8th. *Light is sown for the righteous, and gladness for the upright in heart. Psalm 97. 11.*

When I fare forth in the morning,
With the firm resolve, "This day
By God's good grace with a pleasant face
I will follow my chosen way,"
Then the world seems kind and mellow,
With the skies serene and bright,
And my thoughts are blent with a full content
When I come to my rest at night.
—Nixon Waterman.

TUESDAY, 9th. *I know that my Redeemer liveth. Job 19. 25.*

Doubts are dreary things in times of sorrow. Ifs, buts, and perhapses are sure murderers of peace and comfort. Surely if Job in those ages before the advent of Christ could say "I know," we should not speak less positively.—C. H. Spurgeon.

WEDNESDAY, 10th. *Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? Luke 18. 7.*

Is such prayer night and day really needed and really possible? Most assuredly, when the heart is first so entirely possessed by the desire that it cannot rest until this is fulfilled.—Andrew Murray.

THURSDAY, 11th. *Little children, keep yourselves from idols! 1 John 5. 21.*

Not so easy as it looks, for there is something in poor human nature which seems

to cling to an idol of some sort or other, even to self.—Thomas Champness.

FRIDAY, 12th. *I have prayed for thee, that thy faith fail not. Luke 22. 32.*

There came a day when this man Peter stood like a rock before the synagogue and the multitude, and was faithful to the testimony of his Lord. It is possible for you, beloved, to rise above your little faith!—A. B. Simpson.

SATURDAY, 13th. *Thou hast cast all my sins behind thy back. Isaiah 38. 17.*

He does not stop there, calling bygones bygones. He will shed his blood, he will pour out the energies of his life, he will not falter until he has redeemed the whole family of his children. That is the guaranty of the cross of Christ.—Henry Sloane Coffin.

SUNDAY, 14th. *We should not trust in ourselves, but in God which raiseth the dead. 2 Corinthians 1. 9.*

I just believe that Jesus died for me, that he was raised again, that he is now at the right hand of God, that he is coming again to receive me unto himself, that where he is I shall be, and that I shall be like him for I shall see him as he is. Oh, it will be great!—Melvin E. Trotter.

MONDAY, 15th. *In every house they ceased not to teach and preach Jesus Christ. Acts 5. 42.*

If you do not shine at home, if your father and mother, your sister and brother, if the very cat and dog in the house are not the better and happier for your being a Christian, it is a question whether you are really one.—J. Hudson Taylor.

TUESDAY, 16th. *Ye became an ensample to all. 1 Thessalonians 1. 7 (R. V.).*

As a man's shadow always accompanies him, so his unconscious influence is always operating and always abides.—J. Stuart Holden.

WEDNESDAY, 17th. *We will give ourselves continually to prayer. Acts 6. 4.*

"Agonize" is not a popular word in the modern church's vocabulary. "Organize" appears to have the supreme place. We organize more than we agonize. But it is in agonizing intercession that the real conflict in our time is to be won. Rivers of vitality have their rise in souls that are on their knees before God.—J. H. Jowett.

THURSDAY, 18th. *He satisfieth the longing soul, and filleth the hungry soul with gladness. Psalm 107. 9.*

Quiet epochs often tend to enervate and corrupt society. Peace often develops atheistic and materialistic temper, while public calamities give the mind a strong impulse toward religion. The storms which agitate the ocean have a benign design.—W. L. Watkinson.

FRIDAY, 19th. *Hope thou in God! Psalm 42. 5.*

There is never a time when we may not hope in God. Whatever our necessities, however great our difficulties, and though to all appearance help is impossible, yet our business is to hope in God, and it will be found that it is not in vain. In the Lord's own time help will come.—George Müller.

SATURDAY, 20th. *Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine: I will repay, saith the Lord. Romans 12. 19.*

Men may misjudge thy aim,
Think they have cause to blame,
Say thou art wrong;
Keep on thy quiet way,
Christ is the judge, not they:
Fear not, be strong!

SUNDAY, 21st. *How sweet are thy words unto my taste, yea, sweeter than honey to my mouth! Psalm 119. 103.*

The Bible is the hospitable book. It is always preparing a table for the hungry, opening fountains in the desert for the thirsty and the weary. Lord, evermore give us this bread! Lord, evermore give us of this water of life!—Joseph Parker.

MONDAY, 22nd. *Then I said, I will die in my nest. Job 29. 18.*

His words contained more truth than he understood. All that is grand in a man is apt to die in a downy nest. Therefore God sent Job flying before a tempest.—W. L. Watkinson.

TUESDAY, 23rd. *The steps of a good man are ordered by the Lord. Psalm 37. 23.*

The trouble with many of us is, we wish God to show us the whole path, and are not willing to go a step at a time.

WEDNESDAY, 24th. *He ever liveth to make intercession. Hebrews 7. 25.*

When once Christians realize that salvation means a vital life union with Jesus Christ, an actual sharing of his life dwelling and working in us, and the consecration of our whole being to live and labor, to think and will, and find our highest joy in living as a royal priesthood, the church will put on her strength, and prove, in intercourse with God and man, how truly the likeness and the power of Christ dwell in her.—Andrew Murray.

THURSDAY, 25th. *None of these things move me. Acts 20. 24.*

He did not say, none of these things "hurt" me. It is one thing to be hurt, and quite another to be moved. St. Paul had a tender heart. We do not read of any apostle who cried as St. Paul did. It takes a strong man to cry. But the apostle had determined not to move from what he believed was right.—Margaret Bottome.

FRIDAY, 26th. *Be filled with the Spirit, ... singing and making melody in your heart to the Lord! Ephesians 5. 18, 19.*

Here the apostle urges the use of singing as one of the inspiring helps in the spiritual life. He counsels his readers not to seek their stimulus through the body, but through the spirit, not by the quickening of the flesh, but by the exaltation of the soul.—J. H. Jowett.

SATURDAY, 27th. *I had fainted, unless I had believed to see the goodness of the Lord in the land of living. Psalm 27. 13.*

He did not see as yet the Lord's goodness, but he believed to see: and this kept him from fainting.

SUNDAY, 28th. *The joy of the Lord is your strength. Nehemiah 8. 10.*

Instead of being narrow and gloomy and dismal, religion is the biggest and brightest and grandest thing that can come into a man's life, transforming every power and inspiring every energy, bathing it in peace and flooding it with joy. Lay firm hold on the full consequences of the faith, and go out to the tasks of your life, strengthened by the deep power of joy!—Hugh Black.

MONDAY, 29th. *Now therefore why speak ye not a word of bringing the king back? 2 Samuel 19. 10.*

What is the cure for the world's woe? I will tell you: bring the KING back! Let Jesus Christ rule in our business and social relationships! Let love and not self become the law of life, let ministry and not mastery become life's aim! That is what Christ stands for. To bring the Christ back, to enthrone him as king would settle everything.—J. D. Jones.

TUESDAY, 30th. *And there came a lion. 1 Samuel 17. 34.*

When that lion came to despoil that flock, it came as a wondrous opportunity to David. If he had failed or faltered he would have missed God's opportunity for him.

WEDNESDAY, 31st. *And Jesus lifted up his eyes and said, Father, I thank thee that thou hast heard me! John 11. 41.*

What energy would possess our doings and our goings if we marched to our tasks in the triumphant spirit of assuring praise! Thanksgiving before the miracle, that is the order of Jesus.—J. H. Jowett.

BIBLE NOTES FOR DAILY DEVOTIONS.

GREEN PASTURES AND WATERS OF REST.

Rev. F. B. Meyer, D. D., London.

AUGUST, 1927.

Monday, 1st. Psalm 147.

Another of these praise psalms! Its threefold summons to praise in verses 1, 7 and 12 suggests the threefold theme of the thanksgiving and adoration which filled the heart of the psalmist, and to which he summons us all.

Note also the present tense! God lives in the present. He is the I AM. What he was in the past, he is. What he will be in the future, he is.

Verses 1-6. This stanza tells of his care for his restored people. The outcasts of Israel had been brought back from their captivity and scattering. Note the glorious grouping of his gentleness and his might! On the one hand, he counts the number of the stars which strew the midnight skies with their myriads, but the same mighty power stoops softly and tenderly to the outcast and the broken in heart. In human experience we have sometimes grasped the hand of a world-famed surgeon, and realized that its strength was as tender and gentle as a child's though it was capable of meeting extraordinary demands.

Verses 7-11. The psalmist now proceeds to the divine providence, which carpets the worlds with grass and feeds the young ravens' insatiable appetite. It should always be borne in mind that the age that discovered the telescope, which resolves the nebulæ and brings to view the depths of the midnight skies, was also the age of the discovery of the microscope. God is infinite, i.e., without limit or end. The whole alphabet of existence is contained within his glorious being. Never yet in all his explorations has man discovered a spot where there were not footprints of the creator.

The closing stanza, 12-20, introduces a winter scene. Hoar frost and snow, ice and cold, bind the earth in their iron grip until once more the genial spring relaxes their reign, emancipates the streamlets, and loosens the clods. We have all had our winters, for only so can we be filled with the finest of the wheat. Be of good cheer! If this be winter with thy soul, be patient and trust! He will yet show thee his troth to fulfil his promises and thou shalt become as a garden of the Lord. Both spring and summer await thee.

Great Father, who makest provision for

the young ravens that cry, and dost bend over the flowers that bloom in untrodden solitudes, we know that thou wilt not forget or forsake thy children! The world knows thee not, but we know thee, and trust, and love. Give us praiseful because trustful hearts, and lead us from the temple of nature to the inner shrine of thy revealed will and love! In Christ's name.

Tuesday, 2nd. Psalm 148.

In this psalm the singer seems to have caught the anthem which is ever rising to God from the created universe. Surely he had heard what John tells us that he heard: "Every created thing, which is in the heaven, and on the earth, and on the sea, and all things that are in them heard I saying: Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion for ever and ever!" When Mr. Janeway, a notable saint, was dying, he said: "Come, help me with praises! Yet all is too little. Come, help me, all ye mighty and glorious angels, who are so well skilled in the heavenly work of praise! Praise him, all ye creatures upon earth! Let everything that hath breath help me to praise God! Praise is henceforth my work, and I shall be engaged in this sweet employ forever."

Verses 1-6. "Praise the Lord from the heavens!" Here is the fabled music of the spheres. The immensities of space are vocal, but as ordinary ears cannot catch the high notes made by certain tribes of animal life, how much less can they detect the songs of the stars as they sing to each other across the intervening spaces! But, thank God, as that song has never been silenced by the intrusion of human sin, so it will never cease!

Verses 7-14. "Praise the Lord from the earth!" The tempests that roar over land and sea are the bass notes of the eternal chorus. There is a chord in the rush of every storm. Storm-winds and the deeps in which sea-monsters (dragons) revel are as stops in the great organ of nature, and are needed to prepare for the softer music of the hills covered with bleating flocks and valleys vocal with lowing cattle. The song of birds and the hum of insects are indispensable notes in the hallelujah chorus. Alas that many of us, intended to be the vocalists of this vast instrumental orchestra, are silent!

O Spirit of God, breathe thou on our young men and maidens, our old men and children, that they may awake from their apathy, and join, nay lead, the hallelujah chorus of the world! In Christ's name.

Wednesday, 3rd. Psalm 149.

The praises of the divine king are the warp and woof of this psalm. Let us join the congregation (1) that we may be kindled by their fire to ignite our own cold hearts. Our first creation and new creation (2), our making and re-making, our natural and supernatural life, with all that they involve, should furnish themes of praise. We are the children of Zion: surely we, at least, should be joyful in our king (3, 4). This will give him pleasure, and provide the talisman of victory. The meekest and humblest may be glorified with his salvation. We have all witnessed beds of sickness, the occupants of which have sung aloud for joy with an ecstasy that lifted them beyond their pain (5).

Verses 6-9. These stanzas, like a foil, reveal the change which Jesus has brought into the world. The thought of vengeance and punishment, of chains and fetters, of the combination of high praises with a two-edged sword, seems to be incongruous to us who have been taught to love our enemies and pray on behalf of those who treat us despitefully and misrepresent us. Yes, Jesus Christ has introduced a new principle into the world. But as a hard frost is the precursor of a genial spring and a fruitful summer, so the law had to precede the gospel. But God's rulership of the world administers stern retribution to evil-doing. Vengeance is executed on nations equally as on individuals, as when Pompeii and Herculaneum, like Sodom and Gomorrah, were blotted out. The pages of history are filled with instances of the inevitable sentence written on cottage as on palace walls: "Thou art weighed in the balances and found wanting. Thy kingdom is taken from thee."

We thank thee, heavenly Father, that we are accepted in thy beloved Son! We rejoice that in him we may claim thy love and ask that our lives may be beautified with thy salvation. Bind our passions with chains, and our besetting sins with fetters of iron, and may our life be a prolonged hallelujah! In Christ's name.

Thursday, 4th. Psalm 150.

The last psalm is a tumultuous outburst of praise. The sea of adoration is swept by mighty winds of emotion, which drives forward billows of adoration. "Thus," says Dr. Chalmers, "the psalms have their final and appropriate out-going in praise, that highest of all exercises of godliness." "As in the life of the faithful," says Henstenberg, "and in the history of the church, so also the Psalter, with all its cries from the depths, runs out in a hallelujah." "There is nothing in the Psalter," says Dr. Alexander, "more majestic and more beautiful that this brief but most significant finale."

This psalm is said by Jewish tradition to have been sung by persons who came to present the firstfruits of garden and field, while the Levites met them with songs. The psalmist extols God (1), the theme (2), the method (3-5), and the universality of

praise to be presented to the Almighty (6). His sanctuary is the earthly temple. "The firmament of his power" is the heavens, where the holy angels and the blessed dead worship continually. Earth and heaven blend in common acts of praise. When you recite God's mighty acts (2), be sure you place first the incarnation, crucifixion, and resurrection of our Lord! The acts of redemption far exceed in almightiness the works of creation. We are not concerned as to the nature of the instruments (3-6). Each of our natural faculties or emotions may be a vehicle of adoration. Praise him with the harp of your heart, with your hope and faith, with your patience and meekness, with your courage and strength, in Christian activities, and in the pain and weakness of a sick bed!

We thank thee, O Lord, that after the storms of this mortal life are over we shall be welcomed to thy presence! But till then may we swell the praise which is ever arising to thee, our Father and God! Blessing and honor and glory and power be unto him that sitteth on the throne, and unto the Lamb for ever and ever!

THE ACTS.

Friday, 5th. The Acts 1. 1-3. (Read also 1 Corinthians 15. 1-20.)

(In several instances, corroborative passages will be suggested for devout reading and meditation, because the successive paragraphs of this remarkable treatise are too pregnant of interest to be lightly passed over. Their brevity, however, allowed for the suggested passages, indicated as above, to be read also; and they will be embraced in our remarks.)

THE CERTAINTY OF OUR LORD'S RESURRECTION.

"The former treatise" was evidently Luke's Gospel, which was also addressed to Theophilus, the God-lover. Here the evangelist continues his story of the deeds and teaching which our Lord began during his life on earth, and has continued through subsequent centuries. Thus, this book has no formal conclusion, because the doings and teachings of the ascended head of the church have never ceased. Let each of us place life and energy at his disposal, that he may do and teach through us! It is not what we do for him, but what he does through us, that counts.

The evidence of the resurrection was given by many infallible proofs. The apostles had continuous opportunities of identifying the Saviour's risen body as the spiritual counterpart of that with which they had been familiar. The proofs and evidences were so absolutely convincing that even Thomas was convinced. Six weeks gave them ample opportunity. Abundant opportunity, also, was given for the exchange of question and answer. Extended directions

I hope the Lord will use my contributions. I must be more + more earnest in them.

F. B. Meyer

were given by the Master for the ordering of his church and the evangelization of the world. The fact that Paul, who was a leading member in the Sanhedrin, and who therefore must have known everything that could be said by way of objection, explicitly accepted the evidence for the resurrection, is in itself conclusive evidence.

But, after all, have we need to go back through the centuries for evidence of our Lord's resurrection? Infallible proofs are provided for us in our daily fellowship with him, and in the pulse and throb of his influence on our individual lives. Take, for instance, the testimony of the Indian Sadhu who visited us a few years ago: "Christ is everything to me. At home, he is there. In prison, he is there. I have no desire for heaven." Many Christians cannot realize his presence because for them Christ lives in their heads or Bibles, but not in their hearts.

We thank thee, O Lord, that thou dost manifest thyself to us as not unto the world! We pray thee to enable us by thy Spirit to live more consciously and constantly in thy presence, who livest and reignest with the Father and the Holy Spirit forevermore!

Saturday, 6th. The Acts 1. 4-8. (Read also John 14. 16-20.)

THE PROMISE OF THE HOLY SPIRIT.

This paragraph announces not only the advent of the Spirit, as governor and guide of the Christian church, but of the summons of the church to her worldwide ministry.

The Master did not deny their hope of the restoration of the kingdom to Israel, but insisted that the pressing duty of the hour was not speculation, but world-evangelization in four concentric circles, and that the necessary power for a worldwide ministry would be granted as required. These widening circles really epitomize this book, which narrates the extending ministry of the church in that precise order.

We are told that during the forty days during which the risen Lord was with them he spoke of the things concerning the kingdom of God. These words doubtless refer to the treasures of Christian doctrine which

were entrusted to the apostles, and are elaborated in their epistles. But the announcement of truth, apart from the dynamic of the Holy Spirit, is powerless to effect the supreme result. Our Lord, therefore, said in effect, "Though the whole world appeal for your aid, be assured that it cannot profit by your ministry apart from the coöperation of the divine Paraclete."

We are called to be witnesses, and the Greek word for witness is "martyr." It is for us to tell the truth, the whole truth, and nothing but the truth, leaving it to the Holy Spirit to make it effective. This is the art of Christian testimony, whether of the preacher or the teacher. Whilst we are doing our part by lucid and earnest statement, our supreme ally is doing his part in driving it home on conscience and heart. Then it becomes the power of God unto salvation. Our duty is the evangelization of the elect souls that are waiting for us,—the woman by Sychar's well, the Ethiopian reading Isaiah, Cornelius worshiping in his palace. The next age will be one of world-conversion.

Teach us, O blessed Comforter and guide, whom we are to win, and where we are to serve, that we may not fail thee in thy great quest! Give us the seed to sow, show us the ground prepared, bless the springing and the fruitage, grant us thy constant guidance and help! In Christ's name.

Sunday, 7th. The Acts 1. 9-11. (Read also Ephesians 4. 1-13.)

OUR LORD'S ASCENSION.

He had anticipated it, John 20. 17. It perhaps took place in the early morning, so that their sacred parting might not be interrupted, or even spoilt by unsympathetic eyes. "He led them out as far as Bethany," Luke 24. 50. Peasants who were starting for the city with their garden produce met, apparently, eleven men crossing the Kedron and ascending the mountain slope: only eyes spiritually anointed could discern the twelfth, who was leading them.

He was in the act of benediction, with outstretched hands, when suddenly he began to rise, parting from them by his own act. As victor he went to his throne, leading captivity captive. As high priest he entered the temple not made with hands to represent and intercede for his own. As the head of the church he proceeded to claim the gift of Pentecost. As the vanquisher of death, with the keys of Hades in his hand, he proceeded to open doors that none could shut, and shut doors that none could open.

Their eyes followed his retreating figure with wistful desire and love. Then two angels broke the spell with the assurance that men would one day witness his return as they now beheld his withdrawal. Had he not assured them that he should so come?

The remaining stages of that wondrous event are told not here, but in the epistles. Hebrews 4. 14, R. V., tells us that he passed through the heavens, as though successive levels of the heavenly world fell beneath his ascending form, like the different cloud strata beneath an ascending aeroplane. Ephesians 1. 21 suggests that his upward progress was contested by the whole power of the enemy, because in 6. 12 the same phrases are applied to evil spirits.

Jesus now sits at the right hand of power, and by faith we also are seated with him.

We adore thee, O blessed Lord, that when thou hadst overcome the sharpness of death thou didst open the kingdom to all who believe! May our lives share the glory of thine ascension!

Monday, 8th. The Acts 1. 12-26.

THE UPPER ROOM.

From the slope of Olivet the apostles returned to the city. The distance would be a little over a mile. The use of the definite article "the"—"the upper room,"—suggests that it was the same room in which they had partaken of the last supper, and in which they were gathered on the first day of the week, John 20. 19-26. In this spacious room, hallowed by such divine associations, they made their headquarters during those days of expectation. Here, at the concerted hours of prayer, they were joined by the mother of Jesus and the other holy women who had followed him from Galilee. Henceforward woman was to play an important part in the history of the church. Our Lord's brethren had been loath to believe in him, but may have become convinced by the evidence of his resurrection. There was yet much to learn, and far to go, before the church emerged from these initial stages into her mature development in which there is neither Jew nor Greek, bond nor free, male nor female, but all in Christ are one.

One of the earliest acts was to fill the vacancy caused by the death of Judas. It was with solemn awe that Peter, who seems almost naturally to have assumed the leadership, took the first steps for filling up the apostolic band to its original number. Notice the profound and reverent manner in which they viewed the fate Judas had incurred! He had gone "to his own place." The essential qualification needed by his successor was that he should be able to bear witness to the resurrection, and that he had been closely associated with them during the Lord's ministry. Had they waited till the Holy Paraclete assumed the direction of the church, it is possible that Paul would have been appointed for the vacancy.

We know nothing more of the events of those ten days, but yearning expectation must have mingled with earnest prayer, and neither could be in vain.

Lord, teach us to pray! Shed upon thy

holy church the spirit of prayer and supplication in these solemn hours when iniquity abounds and the love of many is waxing cold! May we feel the impulse to intercessory prayer, that ere the announcement of thine advent rings out from heaven our world may be refreshed by the latter rain!

Tuesday, 9th. The Acts 2. 1-4. (Read also Joel 2. 28-30.)

THE GIFT OF THE SPIRIT.

We are told nothing of the events which elapsed between the ascension and Pentecost. With each day the yearning hope and expectation must have become more intense. The group of 120 ardent men and women waited, counting the days and encouraging each other with the promises which Jesus had made in his last solemn hours of instruction and encouragement.

At last the anniversary of the giving of the law on Sinai dawned. It was still the early morning. The little group may have been celebrating one of those simple and holy meals known as the love feast, for they were not kneeling but sitting when suddenly there was a sound as of a rushing whirlwind. But it was not wind, for it came "from heaven." It was not fire, not a hair was singed. Something had come, something which could only be described by metaphors borrowed from natural elements, and could only be compared to wind, and fire, and light, because there was no nomenclature which adequately describes the unseen and eternal. It was not fire-mist, but the Holy Spirit, whose touch on the human spirit was comparable to the purifying and enkindling of a torch or cleansing flame.

Of all human organs the tongue is the mightiest for good or ill. It may bless or curse, may enkindle with a holy enthusiasm or degrade and debase. The orator can kindle a thousand listeners to passion, and the judge may deliver a considered judgment which ends strife. The preacher, teacher, evangelist, missionary, the mother nurturing her child, the martyr uttering his final appeal, these also speak with tongues as the Spirit gives utterance. Evidently this was a sign that the gospel was to spread to the uttermost ends of the earth not by sword or scimitar but by speech.

O blessed Spirit of God, preserve our tongues from spreading sparks of jealousy, suspicion, or falsehood! Fill them evermore with love, purity, and peace, that whenever we speak we may speak beneath thy sacred influence! In Christ's name.

Wednesday, 10th. The Acts 2. 5-13. (Read James 3. 1-12.)

THE AMAZEMENT OF THE CROWD.

It was nine o'clock in the morning. The mysterious noise had filled the city with wonder. What was it? That was a high day, the anniversary of the giving of the law on Sinai, and the city was unusually full of Jews, gathered from every quarter of the known world. They were specially known as the Jews of the Dispersion, 1 Peter 1. 1, and at that thrilling signal there was a universal movement towards the Temple, the great court of which was capable of giving standing room to some thousands of spectators.

The enumeration of the nations begins with the extreme East, and travels westward. This was the path of the gospel in the first centuries.

There were vehement disputations in the amazed crowd. Some were awestruck, some attributed it to wine. It is true that there are certain analogies between the action of the Spirit on the heart and the effect of alcohol on the body, but Peter was easily able to dispose of the allegation that they were drunk.

The phenomena of Pentecost have not been repeated. The jargon of incoherent noises which some folk magnify with the term Pentecostal is probably the effect of some psychical disturbances like that of the Turkish dervish. The Pentecostal speech was perfectly intelligible: "We hear them speaking, every man in his own language, the wonderful works of God." There was evidently a divine telepathy which placed hearers and speakers in possession of a common method of communication. Perhaps the age which has discovered the wireless, which can picture a Chinese riot in New York, may some day discover the clue to this mystery. In the meanwhile, let us yield our tongues to the cleansing and clarifying grace of the Holy Spirit!

We thank thee, heavenly Father, for the wonderful gift of speech, and humbly ask that we may have grace to speak wholesome words,—words of truth, and soberness, and inspiration! Set a watch upon the door of our lips, and may our speech be ever with grace seasoned with salt, and kindled by a coal from off the altar of love! In Christ's name.

Thursday, 11th. The Acts 2. 14-36.

PETER'S PENTECOSTAL SERMON.

As it has been justly remarked, the derisive comment of the crowd forced upon the apostles the necessity of immediate explanation. Hushing into silence the overmastering emotion of their brethren and sisters, they let their spokesman explain the phenomena which had thrilled the entire community.

He explained that Joel had foretold a special outpouring of the Spirit of God like that which they were witnessing, and went on to show that this wonderful outpouring was due to the fact that Jesus of Nazareth, whom they had crucified, but whom God had raised from the dead, had passed into the inner chamber of heaven, and had re-

ceived, in answer to his request, this wonderful effusion of spiritual power. All this had been foreshadowed in the Psalms that they loved so well. The phenomena which they were witnessing therefore proved Jesus of Nazareth to be the Messiah, proved that he had been raised from the dead, proved that he had entered on his throne-life, proved that God had made him both Lord and Christ.

The grave question arises, What is our personal attitude to this great event? Do we simply regard it as an extraordinary phenomenon by which we are not immediately concerned, or do we realize that when our Saviour received from the Father the gift of the Holy Spirit it was intended that every member of his mystical body, the church, should have a share? You have appropriated your share in Calvary. Have you claimed and received your share in Pentecost? Perhaps your dividend has been lying in the bank for years, but you have never claimed it!

O merciful Saviour, who hast revealed to me the forgiveness of sin, and the path of life, grant me also the gift and grace of the Holy Spirit, whom thou hast acquired for thy church, that henceforth as never before he may give me power to confess thee, to witness for thee, and to become assimilated more perfectly to thy likeness!

Friday, 12th. The Acts 2. 37-47.

THE EFFECT OF PENTECOST.

The force and fearlessness of Peter's speech, backed by the mighty effusion of the Holy Spirit, changed the mob into a congregation, swayed and inspired by a common impulse. The vast audience was swept into emotion, and from every side the entreaty came for further help: "Men and brethren, what shall we do?"

There was but one reply, and it is as true now as then. We must be quit of sin. By the way of humble confession and faith we must ask to be forgiven for the sake of him who bore our sins in his own body on the tree, and we must carefully put away from heart and life anything that might grieve the Holy Spirit of God.

This promised Spirit may be ours through our union with the risen Lord. There are four concentric rings here. We have no claim on the inner circle—"to you," nor on the next circle—"your children," but we may claim inclusion as those who were "afar off," and as those whom the Lord God has called to be his own. We should claim our share in Pentecost; and since claiming is by a humble faith like that with which we have already claimed our share in the death of the cross, we shall become suddenly aware of an immense accession of spiritual force, enabling us to bear saving witness to our risen Lord. We have been saved by his death: let us now be empowered by his resurrection glory! Then we shall be able to induce in others that godly sorrow for sin, that faith in Christ, and that power for service, which would be of incalculable value to individuals and the community.

There must follow that union with the death and resurrection of Christ which are symbolized in baptism; that holy fellowship with the apostles, which may be ours through their writings,—that love for the Supper and the prayers, that generous help, that abounding joy, and that holy sensitiveness to Christ's slightest appeal. That fair dawn was soon overcast for the church, but may be recovered by the individual.

Forgive us, O Holy Spirit, that we have grieved thee! May we give thee the proper place in our hearts, plans, and service! In Christ's name.

Saturday, 13th. The Acts 3. 1-10.

AT THE GATE BEAUTIFUL.

The Temple consisted of three marble courts, rising in successive levels from the valley. The lowest was the only one open to Gentiles; women might not go beyond the second; and at the entrance to the third, on which the sacred shrine stood, was the Beautiful Gate. This magnificent doorway, fashioned after the semblance of a vine, was covered with plates of gold and silver, which in the sunrise shone with dazzling glory. The massive weight taxed the strength of twenty men to open or close it. It was surely befitting that the Temple of God should be entered by the door of beauty, but its impotence alone to produce healing and help was strikingly revealed by the helplessness and suffering of this unfortunate man, whom kindly hands bore daily from the miserable slum where he lived, to beg a pittance from the passing crowds of worshipers.

As the apostles passed to observe the hour of afternoon worship their attention was called by his appeal to this man, who lay on his well-worn mat. It was a familiar picture of misery, but Peter saw something else. He saw him as able to walk, and leap, and praise God, and to enter the Beautiful Gate unchallenged. He saw also the Prince of life beside him and John, ready to co-operate and to pour the power of an indissoluble life into those powerless ankles. Here was weakness, there immortal health and energy. Yes, in the name of his Master Peter knew that there was an exuberant life which in answer to the appeal of faith could vivify those helpless limbs.

There are three kinds of people in the world: those who have neither silver nor gold, those who have silver and gold, but nothing else, those who have neither silver nor gold, but they live in the companionship of the Lord Jesus. This was Peter's condition. Peter was in living touch with him, and taking the astonished beggar by the

hand, his faith became the channel by which the energy of the ascended Saviour was poured into the strengthless ankle-bones.

We pray thee, O Saviour, that we may ever walk in fellowship with thee, so that as we pass through this mortal life we may be the channels by which thy eternal strength and beauty may be able to reach the needs and sorrows of those who, amid the wonder and beauty of life, are excluded from the temple of life and love!

Sunday, 14th. The Acts 3. 11-26.

THE PRINCE OF LIFE.

When the service was concluded, the three—Peter, John, and their happy new-found friend,—left the upper court, descended the steps, and crossed the marble pavement to the double colonnade known as Solomon's Porch. They were followed by a vast concourse of people, and in reply to the demand for further information Peter delivered his second great recorded address. He turned their thoughts from John and himself to the living Christ, whom they had hounded to the death, notwithstanding Pilate's reluctance. He charged them with preferring a murderer to God's beloved Son, the evidence of whose power and love was presented in the lame man who stood there before them whole. Once more he pleaded with them to repent, that their sins might be blotted out, and times of refreshing come from the presence of the Lord.

It is interesting to note the growing clearness and glory of Peter's references to our Lord in these two chapters. Peter begins on the lowest step. "The Man of Nazareth approved of God," then "Lord and Christ," then "Jesus Christ of Nazareth," then "his Son Jesus," then "the Holy One and the Just," and finally the climax and topstone of the whole, "the Prince of life." The same Greek word, which might be rendered pioneer or file-leader, is used in Acts 5. 31; Hebrews 2. 10; 12. 2; and the thought embedded in the word is inspiring. He is the author and beginner of life. He is leading a long trail of devoted souls along the narrow track which crosses the Christian centuries. You and I are presumably in that long line. None of them shall perish. No one shall pluck them out of his hand.

Peter draws his evidence of the living Lord not from the empty grave, or the ascension mount, but from the fact of the beggar's healing. The best evidence for the gospel is yielded by home and foreign missions.

Grant us grace, Lord Jesus, to follow thee with girded loins and sure footsteps, that we may follow thee to the last, and enter with thy saints into that glorious rest which thou hast gone to prepare! Meanwhile, accept our homage and love, thou prince of life!

Monday, 15th. The Acts 4. 1-12.

THE REJECTED STONE.

Peter, in the evening glow, was still addressing the awestruck crowds in the Temple court when suddenly a motley group threaded its way through the crowd, and forcibly arrested the three men, who held their audience spell-bound. These were priests, jealous of their prerogative, Sadducees, indignant that the story of the resurrection was undermining their influence, and the captain of the Temple, with his band, responsible for maintaining public order. The three offenders were clapped in prison, and messengers were scouring Jerusalem, summoning the Sanhedrin to meet in the early morning.

What a night that was! Clearly they were on the path the Master had foreshown. Peter was glad to wipe out the memory of his desertion. The man was glad to barter his freedom as the price of being able to walk. They did not worry about the future, for the Master had told them that the Spirit of the Father would speak in them. This at least was clear, that the miracle was due to Jesus, the Christ, whom they had murdered, but who was now wielding the mighty power of God. The builders had rejected him, but God had made him the head of the corner.

This was an allusion to an old legend, connected with the building of Solomon's Temple, when a stone was delivered from the quarry, of a peculiar shape, which was set aside as useless until the building had reached a particular point, where just such a stone was needed as the head of the corner. Jesus had been cast aside as a disused stone, but Israel could not be saved without him; and the leaders had also missed the opportunity of joining Jew and Gentile in one holy temple, and in lifting their crippled nation into the vigorous health of the man whom they knew beforehand as a cripple, but now stood before them whole.

We thank thee, O Saviour, that none who trust in thee can be confounded! Give us grace to build the house of our life as a temple, foursquare with thine own glorious character; and whenever we have to suffer for thee, give us grace so to speak and act that those who hate us may be condemned!

Tuesday, 16th. The Acts 4. 13-22.

THE IRREPRESSIBLENESS OF THE CHRIST LIFE.

Whilst the Sanhedrin listened to these words, and watched the two apostles closely, they were irresistibly reminded of their Master. They seemed to be animated by his spirit, and spoke with the same accent of conviction.

We cannot be surprised at that. Had they not been living in close association with the Saviour, watching his every movement,

treasuring every word? Love always makes like. This is true in our earthly relationships, where habitual familiarity with parents or friends stamps on those who love some tiny gesture of peculiarity or resemblance of face and walk. So we should be changed into the likeness of Jesus if we were more in his company, reading his words, and repeating the salient features of his life. We should obtain the inner counterpart of the outward manifestation if our fellowship with our dear Lord were more close and prolonged.

In private conference the leaders confessed to each other that they could not disprove the recent miracle, or deny the resurrection. Their only course was to charge the apostles not to teach or preach in that name: but they might as well have bidden the sun not to rise. They could do no other than bear witness to what they had seen and heard. Even if they had resolved in their own hearts that they would speak no more in his name, his words would have been as a fire shut up in their bones, and they would have been weary of the effort to restrain.

Oh that we knew more of this irresistible impulse, like steam generated in a boiler that must move the machinery or shiver the containing vessel! Oh for more of that overflowing stream which catches of the logs lying high upon the bank, and hurries them downwards to the ocean!

Lord Jesus, we are dissatisfied with the life we are living! It is so passionless, so ordinary, often so cold and dead. Grant to us grace to live more constantly in thy presence, absorbing thy spirit and becoming torches of fire! May it become impossible not to speak of what we have seen and heard, that all who know us may glorify God for what he has done!

Wednesday, 17th. The Acts 4. 23-31. (Read Psalm 2.)

THEIR OWN COMPANY.

The nucleus of the Christian church is of course the body referred to. These had doubtless spent the passing hours in prayer. From time to time tidings would be brought to them of what was transpiring in the high priests' court. But when they appeared, what welcomes they would receive! How eagerly their narrative would be listened to! Then the outburst of adoration and prayer! In rhythmic chant they would lift up their voices in the words of the second Psalm. Why should they fear Herod or Pontius Pilate, their own countrymen or the Romans, when God was their refuge and strength? Let men do their worst, there were limitations beyond which they could not go.

Sometimes one wishes that we had more of those experiences. Alas, our modern Christianity is so slightly different from the world-spirit that the world has no grudge, no hatred, no surprise! There is too much of the chameleon with us, or like the tropical butterflies that take on the color and pattern of the leaves on which they lie.

But notice, also, that there was no petition for God to stay the persecutors or save their lives. They only asked to be enabled to give an unfaltering testimony, and that God would vindicate them by stretching forth his hand to heal, so that the dear name of Jesus might be magnified, extolled, and revered. Let Jesus Christ be praised! Wake up, my heart! Arouse thyself to swell the mighty chorus!

We cannot wonder at heaven's response. The tremor of the Spirit's impact with their spirits shook the place, as before on the Day of Pentecost. There was a second infilling of the Holy Spirit, not now for the 120 who had gathered in the Upper Room, but for them all as they probably met in one of the Temple courts. The evidence of his presence, as the next paragraphs record, was given not alone in songs, but in their unity and generosity.

We open our hearts to thee, thou blessed Spirit, that thou mayest come thus to us! We are weary of living at this poor dying rate. Breathe on us thy gracious inspirations, that we may live more deeply and intensely, and more constantly and consciously in fellowship with our Lord! In his name.

Thursday, 18th. The Acts 4. 32-37. (Read 2 Corinthians 9. 6-15.)

THE GENEROSITY OF THE FIRST LOVE.

We shall never understand those early days of the church unless we recognize the presidency and initiative of the Holy Spirit. To adopt the great words of Archer Butler, "When Christ ascended to the Father, he sent forth the Spirit to be his vicegerent in the church; and as long as the sovereign reigns in heaven, the Spirit viceroy reigns in human souls. The absence of one is the presence of the other. Yet it would be better to say that there is no absence, no presence, no departure, no separation. Christ himself is one with the Holy Spirit, and he dwells in the heart of his mystical body."

This wonderful secret was perhaps gradually appreciated and acted upon by Peter and the rest as Pentecost receded. In the outburst of divine love it was felt that all possessions should be merged in a common fund, out of which shares should be allotted for daily maintenance as needed. This practice must not be confused with communism, because that system abolishes property by force, and imposes a compulsory division of possessions and profits. This was not the practice of the early church, in which all was voluntary. The policy may have been induced by their expectation of Christ's speedy return. But the system was clearly a temporary expedi-

ent, and the apostles made no effort to institute it in any of the churches subsequently formed.

This question of money is a severe test. Speaking generally, do we not spend first and freely for ourselves, and give what is over, or part of it, to God, instead of counting all our income as his, of which we have to furnish an account? It is, of course, understood that the steward has the right to deduct whatever may be necessary for the health, happiness, and well-being of himself and his family. But it cannot be said that it is the general Christian practice.

Grant us thy light, O Spirit of God, upon the use of all we are and have, that we may know how to dispose of all for the service of our beloved Master, to whom we owe all! Grant us largeness of heart, generosity of soul, and liberality of hand! May all grace abound toward us, that having all sufficiency in all things, we may abound to every good work! In Christ's name.

Friday, 19th. The Acts 5. 1-11.

THE SERPENT IN PARADISE.

Many members of the church, like the good Barnabas, made great sacrifices, and stood proportionately high in the esteem of their fellow believers; and their desire to obtain that same notoriety without the sacrifice of all led Ananias and his wife to act their concerted lie. Having sold some land, they encouraged belief that they had brought the entire amount obtained for it as a gift to the common fund. There was no obligation to sell. There would have been no wrong if they had frankly acknowledged that they were deducting for personal use some part of the sale receipts. But they clearly wished it to be understood that the sum placed at Peter's feet was the whole amount received. They gratified their love of money, on the one hand, and their vanity, on the other. It was an acted falsehood.

Peter's reply to their duplicity is illuminating. It is a distinct affirmation of the personality of the Holy Spirit, for it is clearly impossible to lie to an influence or emanation. If you lie, you lie to a person. If you tempt, you tempt a person. They had sinned not against the well-being of the church, but their sin had gone further. The church differs from all other assemblies in this, that it is the throne or seat of the Holy Spirit during the present era. The Roman church describes herself as the Holy See, from the first syllable of the Latin word "sedere," to sit: the inference being that she exclusively is in the direct line of the Pentecostal church. This we cannot admit. Wherever a group of people meet in the name of Jesus for the maintenance of the ordinances which he enjoined, there you have the divine seat or throne, and there you may count on the living presence of the Holy Spirit. Thus James said in the first church council, "It seemed good to the Holy Spirit and to us," Acts 15. 28. Happy is that Christian community which recognizes the presidency of the Holy Spirit, and orders its procedure in worship, in giving, and in service by the constant reverent devoutness induced afresh on the early Jerusalem church by this awful tragedy!

Cleanse us, O Spirit of God, from secret sins, and hold us back from presumptuous faults! May our heart and life be absolutely sincere and open to thine eye, and may we live in the Spirit and walk in the Spirit that we may not yield to sin! In Christ's name.

Saturday, 20th. The Acts 5. 12-32.

THE CO-WITNESS OF THE HOLY SPIRIT.

Public sentiment in Jerusalem was strongly in favor of the church. Crowds gathered around the apostles, and especially Peter. The tidings of the marvelous cures effected by their hands and even by their passing shadow attracted immense crowds from not only the towns, but the countryside. For a time the rulers stood aloof, but finally the smouldering fires burst into flame, and the whole of the apostles were arrested.

The summons of the Sanhedrin to stand at their bar only gave Peter another opportunity of proclaiming before the ruling classes of the nation the resurrection and exaltation of his Lord. But he laid special stress on the co-witness of the Holy Spirit to the truth of his words: see Hebrews 2. 4.

This is what our Lord promised in John 15. 26. In those words our Saviour definitely promised that the preaching of the gospel should be corroborated by the affirmation of the Spirit of truth. The utterance of God's truth will ever be corroborated, for those who look for and count on it, by the yea of the Holy Paraclete, Revelation 14. 13. The Spirit, as well as the bride, says, Come! It was a great discovery and announcement that Peter made that day, and for us all it is full of immense and transcendent importance.

Often when the preacher or teacher is appalled by the resistance of the human heart to his appeals, he may comfort himself by remembering that he is in partnership with the divine. The child's finger may be able to strike but a note or two on the piano with tiny finger touches, but what does it matter if the master of music sits beside her, accompanying her single notes with magnificent chords?

We must never allow this thought of the co-witness of the Holy Spirit to fade from our minds. Our business is to see to it that we utter only such truths as he shall corroborate. When Peter spoke of our Lord as Saviour and prince, the fountain and Lord of life, the Spirit said in effect, "It is so!"

Help us, O Lord, to count increasingly on

the coöperation of the Holy Spirit with whatever we do, or say, or write; and enable us ever to announce thy holy gospel in such wise that there may be no hesitation in his divine fellowship! So shall men be cut to the heart, and led to seek salvation.

Sunday, 21st. The Acts 5. 33-42.

THEY CEASED NOT.

Gamaliel was the grandson of Hillel, one of the greatest of the rabbis. The Sanhedrin was evidently writhing under the quiet declaration of Peter that their duty, as the apostles of the risen Christ, was to accept their orders from him. When our duty to man clashes with our duty to God, without question it is God that must be obeyed. Even if their action would bring vengeance on them and their city in answer to the cry at the crucifixion, "His blood be on us and on our children," that action must be directed by their allegiance to their Lord. At these words the assembly ground their teeth in rage, and began to advise their wholesale murder. They were, however, diverted from their intention by the advice of Gamaliel, which led them to exchange the death sentence to scourging, Deuteronomy 25. 2.

His argument was that this new movement was probably only a harmless delusion, and that as in the case of Theudas it would probably soon burn itself out. In that case there was nothing to fear from it, and no need to inflict the death penalty. If, on the other hand, it did not die out, it would prove that it contained some gleam of truth, which demanded thoughtful consideration; and to fight against that would be equivalent to fighting against the spirit of truth, who in past times had made their nation its exponent.

Acting on this sane advice the Sanhedrin contented itself with the beating, and the prohibition against preaching in the name of Jesus. But neither in public nor in private did the apostles change their course. Every day, in the Temple courts to the crowds and in their private gatherings to their own people, they ceased not to preach to the one and to teach in the other.

This is a lesson for us all. We must not be daunted by hatred and opposition, nor diverted from our witness. But we should remember this wholesome apostolic procedure. The apostles did not argue: they bore witness, and affirmed their testimony. Too often new disciples are disposed to enter the field of debate. It is a profound mistake. There are sufficient answers for all the difficulties our critics may raise, of which the neophyte is ignorant. It is much wiser to follow the example of positive testimony as given in John 9. 25 and here.

We pray thee, O Lord, to fulfil thine assurance that it shall be given in the same hour how we ought to speak: and whenever we are questioned as to our faith, teach us how to speak words, corroborated by thy Spirit, which shall compel the attention of our adversaries, and strengthen the faith of our weaker brethren!

Monday, 22nd. The Acts 6. 1-8. (Read 2 Timothy 4. 14-26.)

STEPHEN.

The age-long jealousy between home and foreign Jews broke out in the church, the special ground of complaint being a real or fancied neglect in the daily administration of the resources at the apostles' disposal. They at once summoned the disciples, and explained that the times demanded that they should be freed from the apportionment of charity, so as to devote themselves exclusively to the proclamation of the gospel. Seven men of blameless character and practical wisdom, who were also filled with the Holy Spirit, were thereupon elected to attend to this matter, and were ordained to their new office by prayer and the laying on of hands. Two of the seven were destined for illustrious service.

It has been truly said that it was the faith of Stephen, together with his loving energy and blameless sanctity, which led to the choice of him as one of the seven. No sooner was he elected than he became the most prominent of them all. The grace which shone in his colleagues shone more brightly in him, and he stood on a level with the apostles in the power of working miracles among the people. The noble part which he played subsequently was due to the development of powers which might have remained latent had it not been for the new position into which he had been summoned. Like Philip, he was a great apologist, and his speech reveals the fire of an orator and the reasoning of a Christian statesman.

What wonder that beneath his fervent appeals the Word of God greatly increased, and that the number of the disciples became largely multiplied! But it is specially interesting that a great company of the priests became obedient to the faith. There may have been several reasons for this. Could they ever forget that the veil, which divided the Holy Place from the Most Holy, was torn from top to bottom as by unseen hands at the hour when Jesus died, as though to teach them that the age of types and shadows had passed, and that the believer in Christ had now a right to enter the holiest of all? Surely this, and other analogies to the fulfilment by our Lord of the sacred rites of Judaism, must have prepared them to become disciples.

O Spirit of God, we pray thee ere this dispensation close once more to descend on thy church, and call out men from amongst us, who with fervid eloquence may call men to repent and to prepare for the advent of the Son of God, that he may be glorified

and extolled, beloved and trusted, by myriads of our race now in darkness and sin! In his name.

Tuesday, 23rd. The Acts 6. 9-15. (Read also Matthew 10. 16-23.)

STEPHEN'S MINISTRY.

We know little or nothing of Stephen's antecedents. Almost certainly he was a Hellenist Jew, and not improbably he had known our Lord personally. We have the highest possible knowledge of him in his magnificent apology and martyrdom. Probably the most splendid achievement of his life was his influence on the method, thought, and character of the great apostle whose life work perpetuated what was best in the church's first martyr.

The origin of the Hebrew-Hellenist movement must be traced back to the Captivity, which God overruled to propagate the characteristic features of the Mosaic system throughout the pagan world. The Jews of the Dispersion dropped their mother tongue, and read the Scriptures in the Septuagint, i.e., the Greek version of the Scriptures. Being unable to attend the Temple, except on rare occasions, their local synagogues were planted far and wide over the empire. They had their special synagogues, also, in Jerusalem, which they attended when they visited the city. Amongst these were the Libertines, i.e., Jews who had purchased their liberty, or escaped from slavery; the Cyrenians, Jews from Alexandria in Egypt, and Jews from Cilicia, a chief city in Asia Minor, which was the birthplace and home of Paul. Paul had become a resident in Jerusalem, or he may have been summoned to return to it to lead the opposition against Christianity, to which events were hurrying Caiaphas and his party. Probably he had been given a seat in the Sanhedrin, which enabled him to give his vote against the followers of Jesus, Acts 26. 10.

He was madly opposed to the followers of "the Way," by which title the disciples were known. It seemed madness to suppose that the crucified Nazarene was the Messiah, or that he had risen from the dead. He was ill-contented with the timid policy of the Sanhedrin, which for five years had been in vogue, and at once commenced a forward movement against the church in general, and Stephen in particular.

Breathe on us, blessed Spirit of God, that devotion to Christ which will swerve neither to right nor left, which will refuse to put velvet on our lips! Let us become possessed by the martyr's spirit, even if we are not called to the martyr's baptism of fire! In Christ's name.

Wednesday, 24th. The Acts 7. 1-19.

STEPHEN'S APOLOGY.

As Stephen faced the council of the Sanhedrin his countenance shone with celestial beauty. "His face was as though it had been the face of an angel." The glow of the shekinah in his heart shed its radiance through the curtains of the tabernacle of his body. We have met a few people like that,—but only a few. So many faces today have no luster or light in them! They are downcast, shadowed, wrinkled, and lined with care; eager, anxious, fretful. The outward glow can only come when the peace of God is shed abroad in the heart by the Holy Spirit.

The chronicler, probably Luke, records that Stephen's opponents could not resist the spirit and grace with which he spoke. One wonders whether the historian did not receive that impression from Paul himself as he reviewed the scene with other eyes in after life. The address is a marvel of insight. Indeed, in after years Paul followed the same lines of argument and exposition. It was the first attempt to read the story of God's dealings with Israel in the light of Christ. It was the earliest attempt to link the Old Testament with the New. It may be called the fragmentary draft of the Epistle to the Hebrews. Stephen's eyes were opened to see that the old covenant, which had dated from the days of Abraham, was nigh to vanishing away, and was being superseded by that better hope, through which all men might draw nigh to God.

We must bear in mind the accusation which Stephen had to meet, namely, that "this Jesus of Nazareth" would destroy the Temple, in one of the courts of which they were sitting, and change the ceremonial customs which had ruled the Hebrew commonwealth, as, for instance, circumcision, and the Levitical ritual. Therefore, in this calm historical review, which was calculated rather to allay than excite passion, he showed that the covenants made with Abraham, as representing the Chosen People, were made in Ur, and Haran, and Egypt, long before Tabernacle or Temple came into existence, and even before the rite of circumcision was commanded. (There is a trace of this thought in Romans 4. 12.) He suggested that as their fathers rejected Joseph, who afterwards became a prince, they might be making the same mistake.

Lord Jesus, may we never be ashamed to stand with thee, and for thee! Give us, according to thy promise, a mouth and wisdom which enemies shall not be able to gainsay or resist!

Thursday, 25th. The Acts 7. 20-44.

"THE GOD OF GLORY."

What a title that was! With what reverence Stephen spoke of him! The great ones of the past were in his judgment "our fathers." He, also, spoke reverently of the angel who had spoken at Sinai, and of the living oracles of Scripture. But at the same

time he realized that Jesus of Nazareth was fulfilling the forecast of the Old Testament in changing not the internal spirit but the external form in which the truth had been contained parabolically and in outward signs. Then the truth in its native splendor would be freed from the shackles and arise in its majesty to captivate and hold the heart of mankind.

Advancing, therefore, from the age of the patriarchs, Stephen passed in review the three following periods, of forty years each, into which the life of Moses was divided, and pointed out that at every stage the Hebrew race had been false both to Moses and Jehovah. When he endeavored to help his suffering compatriots they had spurned his interference. At Sinai they had been disloyal to him, and spoken of him as "this Moses," just as his accusers had referred to "this Jesus." At the very time when the Levitical sacrifices had been instituted they turned to worship the planets, and frequented the rites of Moloch. Their whole history emphasized the fact that in the past the Chosen People had refused the witnesses sent from God, and had betaken themselves to idols and false prophets, the inference being that that generation was repeating the sins of the past in their rejection of Jesus Christ.

There are many gems in this address that challenge particular notice. Moses complained that his tongue was slow of speech, but when God touched it with his messages he became mighty in words as well as works. Evidently it was the Angel-Jehovah, i.e., our Saviour himself, who spoke from the bush. Notice that the hand of the Angel who spoke in the bush wrought with and through him. Moses himself had taught them that his own legislation was only provisional, but that One would come who would give the reality of which all the Levitical system had been the pattern.

We thank thee, O Lord, that our lives have been cast in days when we need no more the types and shadows, because in thee we have the realities of which they spoke! May we, by thy grace, make full use of our opportunities, and though as yet we see only through a glass darkly, may we miss nothing which it is profitable for us to know, and may we be prepared for thy vision face to face!

Friday, 26th. The Acts 7. 45-53.

THE CLOSING ARRAIGNMENT.

With reverent care Joshua brought the Tabernacle across the Jordan, and it stood for four hundred years in Shiloh, till its use was superseded by the Temple. But even then the prayer which Solomon made at the dedication of his magnificent achievement suggested that its use would be but a transient dwelling-place for God. The inference, as our Lord told the Samaritan woman, was that neither in Gerizim nor in Jerusalem would men worship the Father. Was not this a sufficient answer to the charge that he had been depreciating the Temple? It was an incontrovertible reply to the charges made against him as an iconoclast. Their rejection of Christ was of a piece with the repeated rejection by the Jews of all their greatest men. The Temple could not be counted on as destined to perpetual service; and Moses had acknowledged that his entire dispensation was destined to pass away, as reflections before their substance.

He might have continued the story through centuries of apostasy, and shown how the leaders of the nation had perpetrated a long series of crimes against God's messengers, who called them back to their earlier and holier faith, but apparently the apathy of his audience proved that they were following his words with no sense of their application to themselves. The sudden realization of this led him to change from his line of exposition to hurl in their face a scathing denunciation of their hypocrisy. They prided themselves on their initial rite, as in itself sufficient to save them from damnation, but he said that this could not be, since they were uncircumcised in heart and ear. Their fathers had murdered the prophets, and they had murdered the Messiah. At that very moment they were on the point of evading the proper stages of the law's procedure in their evident determination to silence him by force.

Thus Stephen witnessed a good confession! He had not minced matters. His denunciation was based on a careful enumeration of precedents, and it was demonstrated that every fresh unveiling of God's purpose had only been followed by more strenuous opposition. So it was on that day, and so it has been in the subsequent centuries.

Grant us, Lord, grace that at whatever cost, we may witness a good confession! May the dear face of the living Christ never be obscured from us! May we see him even risen from the throne to our help!

Saturday, 27th. The Acts 7. 54-60.

"THY MARTYR STEPHEN."

Those last words were more than his judges could endure. They stopped their ears as from polluting blasphemy. With one wild cry they rose from their seats, and without waiting for the forms of ordinary procedure, rushed him out of the hall into the street, and to the place outside the city walls, where they proceeded to stone him. Through that very gate four short years before Stephen's Saviour and Lord had been led to crucifixion. His thoughts were clearly fixed on Jesus in that sad hour, which, indeed, was the sublime hour of his victory. Perhaps he had seen him die! How

meekly to bear his cross, to plead for his murderers with a divine charity, to breathe out his spirit into those dear pierced hands, to find in death the gate of life, and amid the horror of public execution to be calm and peaceful,—all these rays of light were caught from the cross, where his Master had poured out his soul unto death.

This scene was never effaced from Paul's memory. That light on the martyr's face, that evident vision of the unseen, those words of patience and forgiveness, that holy fortitude which enwrapt his mangled body, crushed and bleeding, when he fell asleep,—Paul could never forget them. Long years after, when a similar scene was encircling him, he reverted to that moment, and spoke of "Thy martyr Stephen," Acts 22. 20.

Let us not shrink from suffering for Christ! The blood of the martyrs, i.e., the witnesses and confessors, is the seed of the church.

O Saviour, give us grace to suffer with and for thee, if need be! Give us grace, dear Lord, to follow close in the experience of thy cross! And if we suffer at the hands of men, may we bless them that hate us, and pray for those who use us despitefully!

Sunday, 28th. The Acts 8. 1-4. (Read 1 Timothy 1. 12-17.)

The Outburst of Persecution.

The great persecution which Saul led had the most valuable and salutary effect on the religion of the cross. The Jerusalem church might have dwindled down to become another synagogue like those of 6. 9, but as it has been truly said, "The sacred fire which might have burnt low on the hearth of the upper chamber at Jerusalem was kindled into fresh heat and splendor when its brands were scattered over all Judea and Samaria, and the Gentiles were admitted into the fold of Christ."

The violence of his attack on the church seems to have lain heavily on the heart of the apostle in after days. He refers to it no less than eight times. He says that "he made havoc of the church," a word which is used to describe the uprooting of a vineyard by wild boars. He was not content with visiting the synagogues in search of "the suspects," but paid inquisitional visits to private homes, and dragged not men only, but women, to prison. See also Acts 22. 4; 1 Corinthians 15. 9; Galatians 1. 13; 1 Timothy 1. 13. Ananias confessed in after years that rumors of these excesses had reached him from many sources, 9. 21.

Persecution, whether on the wide scale of the church, or in the home, is hard to bear, but we never know how near and real the Lord Jesus can come till we find him treading the glowing coals at our side. It is recorded that martyrs were known to ask not to be taken from the torturing rack because Jesus came so near. We on the earth side see only the pain, but on the other side there are resources of grace which are only experienced when physical anguish has opened celestial inpourings of spiritual grace. Look up, my persecuted friend, and claim Isaiah 43. 2!

The apostles did well to remain at Jerusalem, to preserve the nucleus of the church and to encourage the weak and faltering by their example and words. But there were no more preachings in the Temple courts, no more throngs in the streets awaiting Peter's shadow. A few might still meet in the house of Mary, as in 12. 12, but for the most part the divine seed became scattered throughout the unseen world.

Give us thy grace, dear Lord and Master, to follow in thy footsteps, and to be like thyself in the sufferings of thy holy cross! When we are reviled, may we not revile; when we suffer, withhold us from threatening; and enable us by thy grace to commit ourselves to him that judgeth righteously!

Monday, 29th. The Acts 8. 5-24.

The Response of Samaria.

Philip was elected with Stephen to represent the Hellenist members of the mother church, and he evinced the same spirit of earnest devotion and spiritual power. The mission to Samaria was remarkable. His burning words about the Christ were accompanied by astounding miracles, which filled the city with joy. One may cherish the hope that some of these results had been prepared for by the woman mentioned in John 4, who is said to have died a martyr's death among the earliest who laid down their lives for the Saviour. It is evident, therefore, that she was a true-hearted soul, who may have prepared the way for this great revival.

Simon was carried away by the stream of enthusiasm, and was baptized, but his heart was not right with God: see 21. 23. The act of baptism should have implied that he was willing to pass through Christ's grave, and share with him in his resurrection. Evidently he had not realized that to be a Christian meant death to the self life. Otherwise he would never have proposed to buy the apostle's prerogative at a given price. Truly, as Peter said, his heart was not right with God, and he had no part nor lot in the great gift of the Holy Spirit.

It becomes us to examine ourselves. Do we profess the religion of the Crucified without its Calvary? Do we enrol ourselves with the church of the redeemed because it may secure some worldly advantage? Are we quite sure that our heart is right with God?

It is interesting to note that the Twelve at Jerusalem sent two of their best men, Peter and John, who had become since

John 21 "the inseparables"; and they did not suspect or grudge the work which Philip had been the means of bringing to so noble a result. They set to work with all their might to found a church out of Philip's converts. There is no greater curse or sin among workers for God than jealousy. Let us watch against it!

O Spirit of God, work this great miracle in our hearts, that we may rejoice in the success of another, that we may love Jesus Christ so inordinately as to be satisfied if he is loved, exalted, and glorified through the instrumentality of others! O love of Christ, flood us and lift us above ourselves in the passion of our devotion to Jesus!

Tuesday, 30th. The Acts 8. 26-40.

THE ETHIOPIAN STATESMAN.

It must have seemed startling to Philip, and to the hundreds who were blessed by his ministry, to find himself suddenly translated to the long stretch of lonely road between Southern Palestine and Egypt. It seemed so necessary that he should remain with the young converts, to instruct them, especially as Peter and John had returned to Jerusalem. Many of us would have judged it wiser to remain at Samaria with the crowds rather than enter a desert.

It is a deep lesson! Some of us preachers aspire to address crowds of well-dressed folk in magnificent churches rather than a handful in some plain country meeting-house: yet the world-renowned Spurgeon was converted in a tiny meeting addressed by an itinerant minister. The wind of the Spirit bloweth where it listeth. Let us never despise the day of small things! To win one Ethiopian may mean to win a nation. The subsequent translation of the New Testament into the language of Ethiopia testifies to the wide result of the conversion of this dark-skinned statesman.

Philip waited perhaps for hours, perhaps for days, till the voice that had brought him thither directed him to a chariot which was speeding southwards, and from which the occupant's voice was heard, reading aloud, as is the custom of Orientals. Philip knew full well those holy words, and soon found himself sitting beside the reader, and preaching Jesus to him. He had preached "Christ" to the Samaritans: he now preached "Jesus" to the statesman. Some souls need Christ the king, others, more deeply convicted, need Jesus the Saviour. Forthwith he also was baptized, but probably it was the 53rd chapter of Isaiah that brought him to such humility and brokenness of soul.

Philip was found years afterwards at Cæsarea, where he greeted Paul, from whom he had fled years before, but who was now on his way to Jerusalem to face the concentrated fury of those who in earlier years had sat beside him in the Sanhedrin.

We pray thee, O Spirit of God, so to indwell and control us that we may ever obey thine impulse, whether to work amid the crowds or deal with individuals: and in either case give us to know thy message, and to speak it in thy power, that fruit may remain to the glory of Jesus Christ! In his name.

Wednesday, 31st. The Acts 9. 1-9.

THE ARREST OF CHRIST.

The dispersion of the church did not quench Saul's passionate hatred of the Christian sect. Threatenings and slaughter were the breath of his lips. He was so mad against the infant church that he resolved to root it out, if possible, even in Gentile cities, and wherever its members had fled. So he started for Damascus, and during that three days of solitary riding along the eastern bank of the Jordan he had time to think. For months he had been closely occupied with the trials, scourgings, tortures, and martyrdoms of the followers of Christ. Their looks and appeals were indelibly impressed on memory and heart, 26. 9. He could not get the face or voice of the martyr Stephen out of his memory. Already conviction was undermining his resolve.

The little cavalcade had left behind the stony wastes, and was traversing the road through olive groves, when Damascus suddenly burst on their view. In two hours he would be there. Then, above the brightness of the noontide, came the gleam of celestial light; and a voice, unintelligible to his companions but clear to him, addressed him in the familiar Aramaic, calling him by name. The speaker, though exalted to God's right hand, avowed his oneness with the harried church, sorrowing in their sorrows, suffering with their pain.

"Who art thou, Lord?" "What shall I do, Lord?" These were the words of one in whom the old pride was humbled, and in whom emotions which had long been contending in his heart suddenly burst into ripe expression. All his arguments against Jesus being the Messiah were dissipated, and in a flash he realized that he had been fighting against God.

What God did once he can do again. He can transform the souls and lives of men.

The expression in which Paul afterwards explained his experience is a beautiful one: "It pleased God to reveal his Son in me." Oh that such an unveiling might be yours and mine!

O heavenly Father, do for each of us that which thou didst for thy servant of old! We want to know Jesus more fully, to feel the power of his resurrection, and to live with passionate earnestness in his cause and for his glory. Oh, come upon us in all the fulness of thy grace! Break down every barrier! Possess us wholly and forever! In Christ's name.